SHORAPUR

AN ANCIENT BEYDUR RAJ,

BY

NAWAB FRAMURZ JUNG BAHADUR,

First Talukdar (Collector), Raichur District.

Compiler of—

"The Beder Guide," "The Pakhal Guide,"
"The Udgir Guide" (Urdu),
and "Gulburga Inscriptions" (Urdu).

Madras:

PRINTED BY HIGGINBOTHAM & CO.

1906.

DEDICATED TO

A. J. DUNLOP, Esq., C.I.E.,

SECRETARY TO HIS HIGHNESS THE NIZAM'S GOVERNMENT,

REVENUE DEPARTMENT,

WHO

BY DEVOTING A LIFE OF INDOMITABLE PERSEVERANCE
AND SELF-DENYING ENERGY, FOR OVER 22 YEARS,
FOR THE WELFARE OF HIS HIGHNESS'
COUNTRY AND ITS PEOPLE, HAS WON
THE LOVE AND ESTEEM

OF

ALL HIS HIGHNESS' SUBJECTS.

PREFACE.

In this little book I have endeavoured to place before the reader a great deal of the ancient history of Shorapur (originally Soorpoor, the City of Gods) which was hitherto not generally known, and, which it has recently fallen to my good fortune to come across. Records of travel and history having always possessed for me a very fascinating interest, it was, therefore, not unnatural that, while I was officiating for the Subadar of the Southern or Gulbarga Division, and frequently engaged in touring, when I happened to arrive at Shorapur in the cold season of 1904, I should have been seized with a very strong desire to find out all that I could of the place, so as to make this interesting part of the country more generally known; and, as ancient records are in themselves very precious documents, often serving as valuable searchlights, I have collected all that I was able to secure, which, in a condensed form, I now present to the reader, and, if their perusal will afford him a tithe of the pleasure that the

collection has afforded me, I shall consider my labour has not been altogether in vain.

Shorapur, which is the head-quarters of a 2nd Taluqdar (Assistant Collector) and Tehsil of the same name, is situated on a slight eminence, in a somewhat sheltered position, surrounded by hills, and, when, after an ascent of one of its many steep approaches, it bursts suddenly into view, one is immediately impressed with its very unique and picturesque appearance. A great deal of its popular history has already been immortalized in the writings of the late Colonel Meadows Taylor, but in works of this description it is inevitable that what is most essentially historic, in both its nature and origin, should be omitted, and, it was therefore my object to obtain and secure these, to serve not only as permanent records which would interest the public, but as official information for the Government which I have the honor to serve. It was while endeavouring to do this that I happened to make the acquaintance of a descendant of one of the ancient families of Shorapur, a man named Hakim Papia Shastri, who, I found, had in his possession some ancient records, carefully preserved, which related to the early history of the Shorapur Rajahs,

and, being transcribed, as was the custom in those primitive times, on Palmyra leaves, I was satisfied that they must be genuine and authentic, and this I found to be the case, after they had all been very carefully examined and translated, and from these I have freely drawn upon in the present compilation. I shall here take the opportunity to say how thankful I am to the Shastri for his great courtesy in placing these valuable manuscripts at my disposal, which I believe to be the only ancient records now available.

As might be inferred from what I have stated at the commencement of this preface, my early interest in Shorapur was originally inspired by the writings of the late Colonel Meadows Taylor, and, I must also acknowledge my indebtedness to those works for a great deal of interesting matter, which I have freely made use of in this book, and, while doing so, I beg I may be pardoned for here publicly recording my humble tribute of praise to the indefatigable labours and noble work carried out by that born administrator during the time when he guided the destinies of the Shorapur Raj, and the evidences of which are so really apparent in the results one sees all around the place.

Very few, perhaps, of those who now read his books, know much of what he actually did, and how far-reaching would be their effects on the people hereafter, but to one, like myself, going over the same ground, and sharing the same responsibilities that then fell to his lot, it is one continual source of gratification to see how much he had accomplished and how deeply he must have been imbued with the love for the ryot. Tanks, roads, and improved methods of agriculture, all bear their evidences, to this day, of his disinterested labour, and it is very pleasing to note how much this is appreciated by the new generation, Brahmin and Beydur alike, —for he was beloved by them all—who continue to show their gratitude by annually commemorating his name publicly on a certain day set apart for that purpose; and in many a little hamlet the simple folk mention his name at night when lighting their "**Butties.**" Knowing these facts, I consider I should have failed in my obligations to his writings if I had omitted to mention them.

In conclusion, I beg the kindly-disposed critic to bear in mind that this work has been entirely a labour of love with me, and, in its compilation, I have bestowed as much labour

and care as it was possible during my leisure hours, and these have necessarily been very few and far between. Under such circumstances there must be many faults and imperfections of, which I am not insensible, but, such as it is, I place my work before the public and ask them to considerately bear in mind that, to me, English is a foreign language.

RAICHUR,
14th September, 1906.
Nowroze day.

F. J.

b

CONTENTS.

PAGE

CHAPTER I.

General 1

CHAPTER II.

Genealogy 12

CHAPTER III.

Manners and Customs of the Beydurs ... 33

CHAPTER IV.

Aurangzebe and the Beydurs 46

CHAPTER V.

Shorapur under the British Government ... 58

CHAPTER VI.

Shorapur under the Rajah, capture by the British Government, and final cession to His Highness the Nizam 106

CHAPTER VII.

Conclusion 116

CHAPTER I.

GENERAL.

Geographical.

SHORAPUR is in the south-west corner of the Hyderabad territory, Latitude 16° 31′ north and Longitude 76° 48′ east. It is situated in the delta of the Krishna and Beemah rivers, chiefly on account of which the soil of the country is naturally very fertile and rich. The same dry crops are grown as in the other districts of the southern division. The soil is mostly black-cotton. Large masses of granite rise abruptly here and there —sometimes forming extensive ranges of hills, and at others isolated conical peaks scattered about the otherwise somewhat dreary level of the country. In

Geological.

the valley of the Beemah, limestone of the Kurnul series is met with, very valuable for building purposes, and the strata extend towards the south-west of the district into the British territory, overlying the more ancient granite formation, which latter is frequently seen cropping up

Irrigation.

through it. The eastern part of the country, between the rivers Beemah and Krishna, appears to be well suited for a large irrigation scheme from one or both of the rivers, but there are no traces of anything of the kind on a large scale having ever been attempted. The few

tanks in the district, with one important exception, are generally small, they are fed only by the natural drainage, from which source the supply is very precarious, the average rainfall being very low.

Rivers.

The Krishna is a river next in importance to the Godavery, being about half-a-mile wide in the lower parts of its course. It rises among the Mahableshwar hills, south of Satara, enters His Highness' Dominions at Eachempett and takes a south-easterly course passing through the districts of Raichur, Shorapur, Lingsugur, Mahboobnagar, Nalgonda and Warangal.

The Krishna has an average breadth of about four furlongs. Its banks are generally high and of a loose soil, its bed is generally sandy, but is frequently exceedingly rocky and in some places stony. It is flooded from the early part of June to the middle of December, varying ten or twenty days as to the period of its rise, and twenty or thirty days as to its fall. It is generally fordable during the dry season, but from the depth of water and of its bed, there are many exceptions. After a course of about 700 miles, of which 400 are through His Highness' Dominions, the river falls into the Bay of Bengal below Masulipatam. The principal tributaries of the Krishna are the Beemah, the Tungabhadra, the Windi, the Musi, the Munair and the Wira.

The river Beemah rises in the hills of the Bombay Presidency in the vicinity of Poona and enters the dominions of His Highness The Nizam at the village of Urchand in the Taluka of Bimli, in the Sarf-i-Khas territory.

Shorapur is 31 miles south-west of Yadgiri station, G. I. P. R., from which there is a fair weather road to it. The town itself is surrounded with massive granite mountains. Most of the houses now in existence are built on the inner slopes of the hills and the scenery is really very picturesque.

Situation.

The population of the town is 15,727. Shorapur is an ancient seat of the Beydur State. During the reign of the Beydur Rajahs it had a population of nearly half-a-million. The Beydurs (fearless) are an aboriginal race numerous in Mysore and the southern Mahratta country. The Shorapur family originally came from Ruthnagherry in the Mysore territory. The first of the clan was named Gawa Naik. Beydurs were originally free-booters, but in course of time acquired considerable authority in the country. They seldom committed murder, and were not petty thieves. The chiefs were styled Naiks.

Population.

Race.

Shorapur, in ancient days, was a great seat of the most learned Sanskrit astrologers and astronomers whose descendants are still living and enjoying the benefits of Inam lands. It was also noted for the art of Indian music. The traditional knowledge of the customs and laws of the tribe is preserved by their bards and elders. They are highly honourable and never break an oath. They are a finely-built athletic race fond of hunting and open-air pursuits. Their moral character is high, but they are very illiterate. In ancient days their bands took service

under the kings of Bijapur and Golconda and assisted the Mahrattas in the contest with Aurangzebe.

Places of interest.

Amongst the places of interest in Shorapur are the Cairns and Dolmens which Capt. Taylor mentions having discovered in many parts of the district, some of these are of considerable size and corresponding in all respects to similar monuments in England and other places.

The falls of the river Krishna situated in Juldrug—(Lingsugur taluq) which place is called by the Hindus "Chaya Bhagwati," meaning Shadow of God, where an annual fair is held in April, and where devotees go for bathing and praying—on the west frontier of the Shorapur taluq are indeed well worth visiting. It is here that the great river Krishna leaves the tableland of the Dekhan, and falls by a descent of 408 feet, in about three miles, into the lower level of Shorapur. The fall itself is not perpendicular, but becomes a roaring cataract half-a-mile broad when the river is in flood. The scene is then indescribably grand—an enormous broken volume of water rushing down an incline of granite, with a roar that can be easily heard at a distance of 30 miles, and a cloud of spray dashing up high into the air, while the irregularity of the incline, its huge rocks, and the deep holes which the waters have excavated, increase the wonderful effect of the cataract, and brilliant rainbows flash through the spray, changing with every breath of wind. Finally, the water falls into a deep pool, which becomes a whirling mass covered with

billows that, rushing in every direction, clash and break against each other, sending up great piles of foam.

The fort at Wakingerah situated about eight miles on the west side of the Shorapur hills, on account of the famous battle between the Beydur Chief Pam Naik and Aurangzebe (1692—1706) when after a long siege the fort was taken by Aurangzebe.

Military.

In July 1864, a field force from H. H. the Nizam's Regular Troops composed of the 3rd Regiment of Infantry, one Squadron 1st Lancers, one Squadron 2nd Lancers, and two guns, under the command of Capt. Foster, with 100 men under Lieut. W. Fallon which preceded the force from Kunnagherry were sent to Shorapur to put down Ram Naik and his followers, who had attacked the Jail and Treasury. From about that time (July 1864) a full Regiment of Infantry and a Detachment of Artillery were quartered at Shorapur: about the early part of the year 1883 the Artillery was removed and only an Infantry Regiment kept there, and from January 1898 this was reduced to two Companies. At present no troops are located there and all the buildings in the Cantonment have been taken over by the Civil authorities and the Police.

Famine of 1877.

The district of Shorapur was, amongst several other districts of H. H. the Nizam's Dominions, affected from January to October 1877 by the great and desolating Famine which afflicted a great part of India, especially the southern and central portions,

during the years 1876, '77 and '78. Compared however, with the other districts of the southern division the famine was less severely felt in Shorapur than in east or west Raichur, but more than in Gulbarga; but from Reports published there appears to have been more sickness from cholera, small-pox and such like epidemics than in the other districts.

The average rainfall for the seven years previous to 1876 was 10·49 inches per annum, but the rainfall in 1876 was much below the average being only 7·55 inches. The town of Shorapur, standing as it does on a range of hills is likely to catch more rain than the surrounding flat country but the rainfall in 1876 and 1877 was much below the quantity that fell in the districts of Gulbarga, Lingsugur and Raichur, the two extremes of which are not 90 miles apart and all these districts together with Shorapur may be said to stand on the same tableland.

The price of grain was of course affected by the surrounding districts, the quantity of cultivation was below the average giving employment to fewer labourers than usual, who thus being unable to earn sufficient to meet the increased price of food, and being unable to find work in the neighbouring country, suffered nearly as much as if the district had been more actually famine-stricken. The distress in Shorapur was greater than in the Gulbarga district, though the crops were probably better, but this can be accounted for by the fact of the railway running right through the district of Gulbarga, thus facilitating the traffic in imported grain, whilst

the principal towns and villages in the district of Shorapur have to be supplied by road communication, which is very heavy and difficult during rainy weather. The prices of common grain were at one time as high, if not higher, than in any other district.

There were in all nine Relief Works taken in hand from the 8th January to the 11th October, 1877 at a cost of Rs. 120,996 and the total number of coolies employed on the Works was 977,016.

In 1896-97 Shorapur was again visited with distress when gratuitous relief was given to nearly 700 people.

Previous Famines.

The question of previous famines is of so much interest and importance that a brief abstract of the principal circumstances connected with these visitations would not be out of place here.

A famine is said to have occurred in 1792 A.D. (1201 Fasli) in the Shorapur district. It has been left on record that the distress was preceded by a season of severe drought. Jawari sold at a rate as high as three seers per rupee. Many thousands are supposed to have perished from starvation, but nothing definite is known as to the actual number of deaths. The severity of the distress may be judged from the existence of a tradition to this day that the country was dotted all round with human skulls to such an extent, that the calamity is still remembered as the "Doi Barrá" or the "skull famine." It is stated that during the famine Jawari

sold at one-and-a-half seers per rupee, agricultural operations were entirely suspended, the country looked barren and desolate, and whole villages were depopulated, but that no measures were taken by the Government of the day to afford relief. During the year which followed the famine the rains came on so heavily, and the downpour was so incessant, that it was impossible to pursue agricultural operations. Cultivation was again suspended, though from a cause opposite to that of the previous year and the distress was greatly aggravated.

In 1813 A.D. (Fasili 1222) Shorapur suffered from a pressure of prices, which lasted only a few months. Grain sold at six seers per rupee. Six years later (A.D. 1819, Fasli 1228) the district of Shorapur was devastated by another famine. Owing to the excessive and incessant downpours of rain agricultural operations were suspended. Jawari which usually sold at seventy seers per rupee, went up as high as three seers. Ultimately, however, things appear to have righted themselves; vegetation was luxuriant, few lives were lost, and no live-stock perished.

In A.D. 1833 (Fasli 1242) Shorapur was again visited by a famine when grain sold at four or five seers per rupee. The then Rajah of Shorapur and one Motigir, a Sahukar, distributed grain among the poor; but this measure of charity did not do much to mitigate the severity of the distress. To add to this calamity, cholera broke out in an epidemic form, carrying off thousands. There was distress again in A.D. 1846 (Fasli 1855) when grain

was sold at 15 seers per rupee, being just double the usual price. Much sickness prevailed amongst the poor in this district where the distress was most felt, cattle dying in great numbers, and in many places the fowls completely disappeared.

In A.D. 1854 (1263 Fasli) another famine, brought on by drought, prevailed in Shorapur, but the visitation is stated not to have been very severe.

Localities.

The town of Shorapur is divided into seven localities, *viz.*, Rangampett, Timampett, Luxmonpett, Sitampett, Narsingampett, Rukmapett and Yenkatapur. These localities are named after the wives of the Rajahs.

Miscellaneous.

Shorapur was formerly a tributary State of the Nizam. By the treaty of 1800 the British Government engaged to enforce "the just claims" of H. H. the Nizam against Shorapur. In 1823 the British Government having succeeded to the rights of the Peshwa, relinquished the tribute due to it from the Shorapur Rajah on condition of the Rajah abandoning certain Rusums (revenue claims) on the neighbouring British districts. A succession dispute in 1828 commenced a long series of disasters for Shorapur. The State fell into hopeless arrears to its Suzerain H. H. the Nizam and in 1841-42 the portion of it to the south of the Krishna was ceded to His Highness in commutation. After the Mutiny of 1857-58 and by the British treaty of 1860 with the Nizam, the Shorapur State was ceded to His Highness in full sovereignty and

has since been an integral part of H. H. the Nizam's Dominions. A detailed account of both these cessions will be found in subsequent chapters.

After the cession of the country by the British Government to His Highness the Nizam in 1860 the country was handed over by Mr. Ricketts to the Sarf-i-Khas (Crown land) Illaka. Matahaver Jung was appointed Talukdar by H. H. the Nawab Afzul-ud-Dowla Bahadur, the Nizam, and Chitamber Row was appointed Talukdar on behalf of Sir Salar Jung the First. After a few months this part of the country was reverted, from Sarf-i-Khas to Dewani, when Chitamber Row was left in sole charge of the country. In 1866 when the late Sir Salar Jung the First re-organized the Revenue Administration the taluks of Yadgiri, Gulbarga, Narainpett and Maktal were added to the Shorapur district. In 1869 when Mr. Abdul Karim was appointed First Talukdar of the Shorapur district, and as the taluks of Shorapur and Andola had a large number of villages under them, a third taluk, Shahpur, was created. In the same year the taluks of Kodangal, Chincholi, Seram and Gurmattkal which were the Jagirs of Allum Ali Khan and other Arab Chiefs were confiscated and included in the Shorapur district, thus the district of Shorapur became very extensive hence in the year 1873 Sir Salar Jung the First formed the district of Gulbarga separately and the talukas of Shorapur, Shahpur, Andola and Yadgiri only formed the Shorapur district. At last in 1883 the Shorapur district was abolished and the talukas of this district were re-distributed in different districts as

follows: Yadgiri in Raichur district, Shorapur and Shahpur in Lingsugur district and Andola in Gulbarga district. At present the Taluk of Shorapur is a part of the crown lands, but it is administered by Government officials and is now included under the new scheme in the Gulbarga district, the revenue of which is remitted to the Sarf-i-Khas Treasury. It is the head-quarters of a Second Talukdar (Assistant Collector), Munsiff, Tahsildar and Police Inspector.

On the western banks of the river Krishna the Deccan Mining Company explored for Gold Mines and they have selected a spot for operation at the village of Tintinee where they hope soon to commence work.

Most of the old records of Shorapur were very valuable and interesting, as containing original correspondence between the Beydur Chiefs in succession the Rajahs of Beejanagger, the Kings of Beejapur, the Emperor Aurangzebe and the Mahratta Chiefs. They were arranged by Col. Meadows Taylor when in Political charge of the State, but unfortunately on the capture of Shorapur, after the Rajah's rebellion in 1858 they were destroyed by the English troops in possession of the place.

CHAPTER II.

GENEALOGY.

The genealogy of the Rajahs of Shorapur is traced back to one Gawa Naik, as the founder of this illustrious line. But, as it is not the lengthy genealogical tree that we are particularly interested in, we confine ourselves to a brief, yet concise, account of those Rajahs only, who reigned in Shorapur and its suburbs.

It is just fair to mention that, for the account that follows, the compiler is indebted to Hakim Papia Shastri, for his book in Canarese, the correctness of which has also been tested by ancient manuscripts. The Rajahs of Shorapur belong to the Kshatriya caste, which is divided into seven classes: (1) Nishada (Hunts-men); (2) Shibira (Wanderers); (3) Kurangweri (Mendicants); (4) Shilpkar (Artists); (5) Yapaksharkari (Salt-makers); (6) Anoostiari (Fishermen), and (7) Shastradhari (Warriors). These seven classes were said to be the descendants of the Sun and the Moon. Tradition has it that Vaitami, a Rajah among the descendants of the Moon, having no issue invoked the aid of the Rishis (Ascetics) to pray to Providence to grant him an heir, their prayers were answered, and the Rajah was blessed with a son, but as the child was very ugly, he was made to pass most of his time in jungles, hunting tigers and other wild animals and was forced to live on

the sale proceeds of their skins. This happened in Tretayug. Subsequently, he married a woman named Manika whom he met in the forests, and from their descendants sprung up the seven castes above-mentioned; the Rajahs of Shorapur being the direct descendants of Shastradharis (Warriors). The Shastradharis are again sub-divided into seven Gotras or tribes: (1) Gojalwale; (2) Gharloor; (3) Bharmandbikaroo; (4) Saranggandhivandroo; (5) Napgarrangmeru; (6) Rajanarajaru; (7) Kyarasamantru. Although the Rajahs of Shorapur considered themselves Kshatriyas, yet in reality they were only Beydurs. They were allowed, by religion to eat everything but later on, they took it as a matter of dignity to abstain from certain things, and as they had bestowed Jagirs and Inams on Brahmins, the latter in return classed these Rajahs as Kshatriyas. It is apparent that these Rajahs must have been the descendants of a class of Shudras who first came from Kanchi (Conjivaram) to Nairdurg and Jaladurg and after plundering these villages came as far as Kakkera. Later on, by their bravery and warlike spirit, they arrived as far as Bijapur and after many successful exploits, established themselves as rulers of places lying in its vicinity. The daring deeds to which they accustomed themselves deprived them of their natural timidity and made them bold and fearless.

In the history of Bijapur, mention has been made of these Rajahs to the effect that, at the time of Aurangzebe's second conquest, one Pam Naik had 12,000 Cavalry and 100,000 Infantry, and was a

vassal of Adilshahi Kings. He named his fort Nasaratgad and from inscriptions, it appears that Pam Naik was not a Kshatriya, but only a Shudra and that he and his descendants were the vassals of the Emperors of Dehli. Although "Valmikadesh" (descendant of Valmika a sage) has been used in the title of Medgibankatappa Naik, yet he and other Rajahs of Shorapur belonged to the same caste as did the ancestors of Pasees in Northern India. The ancestors of these Pasees were bold and active, and lived on plunder, but the old habits have vanished from their descendants, whose customs and manners now greatly differ from those of their ancestors. People of their castes do not mix with them, so much so, that even the lowest classes, Dheds, Mangs, etc., do not eat with any of their castes, except the Rajahs of Shorapur, whom they call Dhora-Makkloo (Princes).

As the ancient Capital of the Shorapur Rajahs was Kakkeri, we commence our history from that place.

Kallappa Naik.

Kallappa Naik was the first who became famous among the Rajahs of Shorapur. The Maharajah of Satara granted Kallappa Naik, the Vattan of Nasratabad in 924 Fasli, 1515 A.D. His first residence was at Tambad Buzurg in the Bellary district. He had seven sons—

1. Hiri Hanma Naik.
2. Chikk do. do.
3. Gedi do. do.
4. Sanjangi do. do.

5. Kiri Hanma Naik.
6. Bil do. do.
7. Jadi do. do.

To protect his dominions, the Rajah of Anagundi had stationed 250 horses on the banks of the Tunga river and at Sangameswar and Gorkal, and 150 horses at Chikk Jantakal in Gangavati taluq. Kiri Hanma Naik plundered 100 horses and went to Satara with his father and brothers. There they paid their respects to the Maharajah, and on his enquiring the cause of their arrival, said that they wished to serve under him with 100 horses. The Maharajah engaged them in his service and gave them orders to fight with the Rajah of Parasgad and Savantgad. They then went there disguising themselves as merchants, and began to make enquiries about the plan. They got into the confidence of the people by selling their merchandise cheap and the Rajah hearing the news sent his Divan to them, with orders to bring them to his palace with the best articles they had with them for sale. So they went with the Divan to the palace and the Rajah was so much pleased with them that he conferred presents on them. Kallappa Naik thereupon requested the Rajah to grant him a piece of land to build a house for the safe custody of his valuable goods. A plot of ground to the extent of a mile was granted, and large houses were built thereon. They collected arms and ammunition secretly therein, and then applied to the Maharajah of Satara to help them with men. Sanjangi Hanma Naik and Bil Hanma Naik went to Satara personally

and brought a force of 40,000 men. They encamped at a distance of 12 kos in three lines. At night, the sound of the firing of guns from these three lines reached as far as Parasgad and Sawantgad. The inhabitants were much terrified, and came out of their respective forts. The battle commenced, and the forces of the two forts above named found themselves surrounded by the enemy and when they lost about 1,200 of their number, they became disheartened in consequence of which the Rajahs of the two forts were taken prisoners and sent to the Maharajah of Satara. Having left Kiri Hanma Naik and Sanjangi Hanma Naick, in charge of the camp, Kallappa Naik, accompanied by his other sons went to Satara in charge of the prisoners. The Maharajah of Satara was so much pleased that as a reward, he conferred upon Kallappa Naik in Shakk 1456, the right of collecting 5 per cent. of the revenue of the following taluqs:—Indi, Hippargi, Yelmel, Sindgi, Bagewadi, Mudebal, Nidgunta, Nalwatwad and Tamba. Besides this, they (Kallappa Naik and his sons) received Inams in the 46 villages.

In Shakk 1460, the Maharajah appointed Kallappa Naik, Siladar of 1,200 horses. Kallappa Naik died in 932 Fasli, 1523 A.D., and was succeeded by his second son, Chikk Hanma Naik.

Chikk Hanma Naik.

On the death of Kallappa Naik, Chikk Hanma Naik went with his brothers to Mudgal. Mudareddi, the keeper of Mudgal Fort, bought three khandis of land and built and populated Gosalpet

and erected a temple there. From there, he went to Tawargira and usurped the Vatan of Desgiti by force, and reaching Ramriti, wrested the Vatan of its Desai similarly. Two of Kallappa Naik's sons were dead by this time, and each of the remaining five including Chikk Hanma Naik sank a well at every mile, and populated the lands close to it. The forts of Nairdurg and Jaladurg belonged in Shakk 1467 to one Mudareddi. These forts were forcibly taken from him by Chikk Hanma Naik, who then settled at Jaladurg. He went to the jungle one day with the object of hunting; the hawk was let loose to catch partridges but it so happened that the partridges themselves caught the hawk. Seeing this, the Rajah gave the name of Kakkera to the place, the word, Kakkera meaning a partridge. The place was soon populated, and a temple of Somnath was built there, as also a court-house. For the maintenance of the temple, land extending over 250 bighas was granted, and for the annual fair in the month of Kartik, 120 rupees was fixed as nemnuk (yearly grant). Chikk Hanma Naik died in 947 Fasli, 1538 A.D.

Jamp Naik.

Chikk Hanma Naik was succeeded by his son, Jamp Naik. He ruled at Kakkera. Nothing of importance took place in his time.

Gaddad Pam Naik.

Jamp Naik was succeeded by his son, Gaddad Pam Naik. He too ruled at Kakkera, and nothing worth recording occurred in his time. He had two sons, Gadi Ling Naik and Gadi Pid Naik. The

Rajah of Bijapur bestowed on the elder son, the chiefship of Gudugunta, on account of his bravery. Gaddad Pam Naik ruled between 1031—1065 Fasli, 1622—1656 A.D.

Gaddad Pid Naik.

Gaddad Pid Naik succeeded his father, Gaddad Pam Naik and ruled at Kakkera. The ancestral property was divided in his time between him and his brother, Gadi Ling Naik. Gadi Pid Naik was very daring, and he took the fort of Vakangira from Baswant Row, and that of Dewapur from Nagnath Row. Baswant Row had 200 horses and Nagnath Row 300 horses and they were the keepers of Vakangira, Shapur, and Sager forts. They had a force of 1,200 men, but Pid Naik with a force of 900 men captured these forts from them, after a severe engagement, in which both the Chieftains lost their lives, and when this news reached Aurangzebe, he sent Rajah Rambaksh against them with an army of 4,000 men. This army encamped at Agni and after an engagement, lasting for three months, Rajah Rambaksh fled, When the King of Bijapur learnt the result of the battle, and that Gaddad Pid Naik could not be taken prisoner, he concluded peace with him, and resolved to kill him by stratagem. So, it was notified that whoever set loose a vicious and mad elephant from the stable and tied it back again would receive, as a reward, a Jagir yielding an annual revenue of nine lakhs. Information regarding the notice having reached Kakkera, Pid Naik wished to compete for the prize. He took a retinue of 1,500 men, and having dressed

himself in a cap of hide and a pair of short trousers, and wrapped a loose cloth from the neck to the waist and a blanket round his left arm, and arming himself with a staff and a dagger, he entered Bijapur. There being 48 other Princes at Bijapur, they were all entertained by the Rajah, and when betel leaves and nuts were offered, all refused to accept it, except Rajah Gaddad Pid Naik, who desired to take it, as a mark of challenge and the King complied with his request, because he wished to have him killed. It was proclaimed that people should stay in-doors and see the performance from the roofs of houses. Pid Naik was taken to the elephant which was let loose. No sooner was the beast set free than it commenced breaking houses, shops and trees. Pid Naik came in front and the elephant wished to get hold of him, but Pid Naik soon managed to get on the elephant, and struck a severe blow, with this staff, on its forehead. The elephant, being wounded, commenced to run away, and Pid Naik continued thrashing the beast, so much so that it became helpless. The mad elephant being led in the presence of the King, Pid Naik caught the tail of the elephant and got on its back. He then saluted the King and said "Do you favour me with an Ankush or shall I tie the elephant with the help of this staff?" (Ankush is an iron hook used for guiding and controlling an elephant.) The King gave him an Ankush and the elephant was tied. Pid Naik came again in the presence of the King and salamed him, whereupon the King, in the midst of all present, gave him a Sannad and an iron club (goorz)

weighing $2\frac{1}{2}$ maunds with due inscriptions engraved on it, and bestowed the following title on him :—Ga—jaganda Bhairanda Gadi Pid Naik Balwant Bhairi Bahadur; and ten taluks named herein below as Jagir :—Andola, Nilargi, Siruval, Rastapur, Vadigera, Malli, Kambhavi, Hunisgi, Kadaikal, Madriki. He constructed a Darbar Hall at Vakingera in 1083 Fasli, 1674 A.D., and died after a rule of 17 years.

Pam Naik.

Gadi Pid Naik had no issue, and hence adopted a son of his brother, Ling Naik, the Rajah of Gudgunta, named Pam Naik. He ascended the throne and made Vakingera his Capital in Shakk 1628. He created the following offices :—Goorkar, Sarmowbat, Sarhawaldar, Sabnavis, Gardisawar, Haddu Dakhni, Hundekar, Marattasawar, Gogi-subedar, Devapursubedar, Tinthinisubedar, Vajjab-subedar, Kolikalsubedar, Amlitialsubedar, Narboli-subedar, Dornahallisubedar, with a force of 1,200 horses. During his rule, there were 12,000 old experienced Beydurs. All the abovenamed offices where filled with these men, to whom also was entrusted the care of Vakingera, Sagar and Shapur. Ammapur and Mallibhair flourished in his time. Two tanks were constructed at Jalibunchi, and the Bonhal Talab, constructed in the time of Adilshah, but which had gone out of repairs, was repaired and extended by him, he also constructed another tank called Bádáme Talab. A tower was built at Chikanhalli and another fort at Vakingera, with four guns and ammunition. Two other tanks were constructed at Vakingera, and three wells were

also sunk. He was a Vassal of the King of Bijapur, and was in the habit of going to Bijapur, occasionally, with his army, to offer his respects to the King. He fought against many petty Chieftains on behalf of the King of Bijapur, and came out successful, in all his engagements. After a rule of 20 years he died in 1104 Fasli, 1675 A.D.

Pitambar Bahari Pid Naik.

Pam Naik too had no issue. He had adopted in his lifetime Pitambar Bahari Pid Naik, the son of Gadi Som Naik. He became the Rajah of Vakingera in 1105 Fasli. He, there, built a Mahadev's temple on a hill in Hyal Khurd. He constructed Taripal fort and kept four guns, ammunition and 500 horses, and stationed 500 Beydurs there. He improved Mazrakoti, where 200 Mahrattas were appointed, and each was given seven bighas of land and a monthly pay of Rs. 10. He constructed Arsi Talab in the front of Vakingera and built Gopalswami's temple there, and 300 rupees were given for its maintenance, and the Poojari was given eight bighas of wet land and 90 bighas of dry land and a salary of 10 rupees a month. Gopanna Jangam was his Gúrú, and with him in Shakk 1582, he went to Shorapur, and there he saw a hare catching a dog. Seeing this, he was most astonished and resolved to populate it and proceeding to Moody Gund made a similar resolve there too. The land was surveyed and divided into 13 pieces—

1. Meygeri where an Ashoorkhana was built and 300 Beydurs were appointed to guard the place.

2. Nadgiri where 500 Beydurs were kept for keeping watch.
3. Vazirmohalla where 250 Dhangars were kept.
4. Jaggadgeri where 450 Beydurs were kept.
5. Bail Hanmantkeri with 325 Beydurs.
6. Hulkalkeri with 600 Kotkars.
7. Gadralkeri do. 250 Beydurs.
8. Donnigeri do. 200 Beydurs and 100 Kotkars.
9. Bhoigeri do. 600 Medars and 200 Bhois.
10. Palledekeri do. 300 Gurdi Kotkars.
11. Gogikeri do. 200 Kotkars and 300 Beydurs.
12. Kalakeri do. 500 Dhangars.
13. Rampoorgeri do. 800 Beydurs and 100 Kotkars.

N.B.—All these had an Ashoorkhana and a temple dedicated to Hanuman. Gopalswami's temple was built in his time, in Nadgeri street, at a cost of 280,000 rupees (Gadwali) and five villages were given for its maintenance, Bhavigeri, Kanakgiri, Settigeri, Harval and Huttigudur, and for the performance of service, 120 men including Poojari, Hawaldar, Kulkarni, Mujumidar, Imaratmal Karkoon, Kothikarkoon and Nakkarkhana, Superintendent were appointed. He constructed Devarabhavi and Naikan Bhanee, at a cost of 42,000 rupees. The Durbar Hall and another building (which the Government wishes to utilize as Tahsil office) were also built in his time. The boundary lines of seven villages meet here—Gonal, Talwargeri, Hasnapur, Khanapur, Komdimatti, Vankihal and Naglapur.

The Darbar Hall was built in Shakk 1592. Malkappa Nistiti was the Diwan at that time. In the same year, the Jagir of Mandganahalli was bestowed on Gopalswami's Poojari, and 40 bighas of land in Rastapur were given to Babaji Anand Row, the Majumidar who also received the Sanad Gowdaki of Devapur and land to the extent of 120 bighas at Hagrattigi together with Hunshigi. There were eight Chorgashtis and Talari streets in all. Six seers of jawari were fixed for each bullock, and $\frac{1}{4}$ part of the revenue of Patraj and Gadi was assigned for their benefit. Seven Chowkis were fixed in Shorapur with 15 sowars and 50 footmen, for each—1 Siddapur Chowki, 2 Gangankal, 3 Wari Chowki, 4 Shivarpet, 5 Narsingampet Chowki, 6 Talwargiri Chowki. He built Shorapur Chowki which is now in a ruined state and appointed a Hawaldar and 120 men. He populated Lachmapur, after his mother's name. He had five sons: Pam Naik, Rainnapa Naik, Kristappa Naik, Mundgai Vasudev Naik and Hanmapa Naik. He died in 1135 Fasli, 1726 A.D.

Pam Naik.

Pam Naik the eldest son of Pitambar Bahari ascended the throne in 1136 Fasli, 1727 A.D. He, too, was a valiant Rajah. He was greatly respected at Hyderabad at the time of Taneshah who presented him with Kalgi (an ornament worn on the turban), howda, weapons, and six pieces of coloured cloth. As soon as he ascended the throne, Taneshah ordered Pam Naik to go against (Savai) Madhav Row, who had an army of 125,000 men. At that

time Shorapur army consisted only of 40,000 men. With this force Pam Naik reached Beerband and, after a fight of 45 days, peace was concluded, and he returned to Shorapur. About the same time, fight was going on at Mudgal between Lodaparedy and the Rajah of Anagundi. The latter took Lodaparedy, a prisoner. For this reason, Taneshah ordered Pam Naik, who had just come out victorious in his fight with Madhav Row, to go and bring the Rajah of Anagundi a prisoner. He undertook the risky task, and when he reached Mudgal, he fought for 21 days, and took Tirmal Row, a prisoner, captured his fort, and took him to Hyderabad. For this act he was much praised, and a seat was given to him, on the right hand side of Taneshah, the prisoner being made to stand in front. At that time Gangawati and Yelburga belonged to the Rajah of Anagundi. They were confiscated by the Government and the Rajah was kept a prisoner for one year, and was let off on payment of a ransom of three lakhs, and 16 villages were given to him for his maintenance, on condition that he should not take up arms again, and it was further stipulated that, if he violated the abovenamed condition even the 16 villages granted to him would be confiscated. Hira Naik, son of Rangapa Naik, who was of loose morals and a tyrant was then the Rajah of Samsthan Kanakgiri. He used to plunder the rich and had, in his possession, Kushtagi, Sindhanoor, Gangawati and Harihar Dhavgeri, yielding nine lakhs a year. His subjects were very much displeased by his tyranny and highhandedness. He carried away by force the daughter of Soondargi

Desai, and the wife of the Desai of Bhadraband. When complaints reached Hyderabad, the Minister Mir Alam ordered Pam Naik to take him a prisoner and confiscate his villages. Pam Naik, thereupon, went to Kanakgiri with a force of 40,000 men. The fight lasted for three months, and, in this interval, the Rajah of Kanakgiri gradually retraced himself as far as Sathpahad (seven mountains). But the fight still continued and Pam Naik lost 7,000 men, including his son-in-law Kishtapa Naik, the Rajah of Deodrug and two officers Koslappa Sarnowbab and Kunjnarayan, Goodekar. When this news reached Hyderabad, the Nizam sent a sum of three lakhs of rupees and a force of 10,000 men. Again, the fight lasted for nine days and when the Rajah of Kanakgiri could not be taken a prisoner, the Kotkars begged Pam Naik to allow them to take him a prisoner at night, when he was in a state of intoxication, the prayer was granted and the Rajah was taken a prisoner, when he was in bed, his legs and arms were tied and he was handcuffed and sent to Hyderabad, the Nizam ordered that the 10,000 men that were subsequently sent should be stationed at Kanakgiri and that the Rajah's jagirs should be confiscated, but Pam Naik sent word that, as he had suffered loss in men and money, he should be allowed to plunder Kanakgiri, the request was granted and Kanakgiri was looted. Pam Naik reached Hyderabad with the Rajah who was ordered to be blown off with a cannon ball, Pam Naik refused to do it himself, urging that the Rajah was his nephew, thereupon, the Artillery men were

ordered to fire, they attempted thrice, but without success, then the Rajah told them to take away the charm he was wearing, no sooner the charm was removed, the Rajah was successfully blown off. As a reward for his deed, Pam Naik got a Sannad conferring on him the privilege of going as far as the gates of Hyderabad without being detained anywhere. He got Pargee and Rusoom and his men were allowed batta from the date of their arrival at Hyderabad. He ruled for 14 years and died in 1150 Fasli, 1741 A.D.

Pid Naik Pitambar Bahari.

Pid Naik succeeded Pam Naik on the throne in 1151 Fasli, 1742 A.D. Nothing of importance happened in his time. He ruled for four years and died in 1155 Fasli, 1746 A.D.

Mundgai Venkatapa Naik.

Mundgai Venkatapa Naik succeeded to the throne in 1156 Fasli, 1747 A.D. He built Gopalswami's temple at Kudkal and, for its maintenance 60 bighas of land, and for the fair held in the month of Shrawan, 110 rupees in cash were given. Another temple of Gopalswami was built at Mudanoor and a grant of 110 bighas of land was made to the Poojari and of 110 rupees for the annual fair held in Shrawan. Two wells, Ram-Tirth and Lakshmi-Tirth, were sunk at Mudanoor Buzrug, both containing perennial springs. A third temple of Gopalswami was built at Madiool and he gave 60 bighas of land as Inam to the Poojari and 120 rupees for the fair held every year. He populated two villages, Satyampet

and Rukampoor, in the name of his mothers, by order of H. H. the Nizam, he fought against the French at Phulchery (Pondicheri), with a force of 40,000 men, and having obtained a victory, got a Rusoom of two lakhs and was allowed to sit on the right side of the Nizam, and have a drum preceding him on horseback and other Mahi Maratabad (honours) including the accompaniment of a lighted torch in daylight. He received several presents including a gold bangle with a lion's mouth engraved on it. He was allowed a Chobdar and received the title "Valmikadesh" (descendant of Valmika, a sage). After a reign of five years, he died in 1161 Fasli, 1752 A.D.

Pam Naik the adopted son.

Mundgai Venkatapa Naik had no issue. He adopted Pam Naik, the son of Ramnapa Naik, who succeeded to the throne in 1162 Fasli, 1753 A.D.; but as he was a minor, Ramnapa Naik virtually ruled for five years, and it was not until Shakk 1648 that Pam Naik got supreme power. Nishti Virapa was the Divan. He made five gates and constructed five turrets and a ditch round Shorapur, and fixed 18 guns on the hill. Besides these, six movable guns were got ready and 300 Jajals (a kind of long gun used on camels). The forts of Ijeri and Balhatti were constructed in his time, as well as the large turret at Aurad. He constructed three Talabs at Gonal and four gardens and Monapa's Gudi (temple), which is frequented by Mohamedans also under the name of Mohimmuddin's Dargah, and another Dargah at Tintini. There were also made Magazines

(Maddina Mahal) for storing gunpowder and he had 250,000 bullets made to order. Baji Row stopped the payment of Rusoom, which was received from the time of Kallapa Naik. So he fought against him for six months. After this, Baji Row concluded peace and the order for the grant of Rusoom was issued. He gave the Gudekar the village of Hanchnal as Jagir, Kuknoor and Dastari to Sarnowbat and Mallapur to Sarhawaldar. Guru Banktam got Kiryal and a garden at Satyampet and 50 koodoos of land, Girepa Margoor got a part of Devapur Nadgandki and a piece of land, one koodoo in each of 32 villages and in Bralhalli Jagir; land at the rate of 1 bigha in each village. To the Hakim, he granted one koodoo of land in Itgi and four koodoos of land in Madbot. He assigned the Jagir of Ikkoor to Balaji and three rupees per month to Timaiya Devikasin, the Poojari, and for the expense of the temple he made an annual grant of 120 rupees and a monthly grant of four rupees to Chota Hanuman's temple. Iraya received Sardeshgiri and two koodoos of land in each of the 84 villages of Nilogi, three koodoos in Matkoor, Rukampet, Satyampet and Amapoor. The Jagirs of Bonal, Sakkapur, Mudhal Khurd and Buzrug, Bichal Rampur (Malla) and Kaloor were taken into Khalsa. Gulsaram which had been given as Jagir for the maintenance of Dargah was declared Khalsa, and, in its place, nine koodoos of land and an annual grant of 200 rupees were sanctioned. For the Kambhavi Dargah the two Jagirs of Dornahalli and Bamnahalli were attached to the State and 12 koodoos of land and a

grant of 200 rupees per annum were fixed. There were also settled three koodoos of land and three rupees on Bazar Hanuman's temple, and six koodoos of land and 200 rupees cash for Husaini Alam, and six koodoos of land and 150 rupees cash for Jumma Masjid. The scale of monthly pay for the army was fixed as follows :—

1. Galphadvala Jamedar :—
   30 men : each man three koodoos of land and three rupees.
2. Kalichabutra Jamedar :—
   50 men : each one bigha of land and six rupees.
3. Kodaikal Jamedar :—
   40 men : each one bigha and five rupees.
4. Sarnowbat Jamedar :—
   50 men : each nine bighas and six rupees a month.
5. Sultan Jamedar :—
   30 men : each six bighas and five rupees a month.
6. Sadarbargir Ghode Sawar :—
   250 men : 15 rupees each horse and ten rupees each man.
7. Tirandaz Dakhani :—
   120 men : Rs. eight each.

8. Andolkar Mahrattas :—250 men : and for their maintenance Jawaldgi, Kobroor, Aknal, Gonal Jagir and one Khandi in Amapur were granted. And they, in their turn, kept 18 elephants, 150 camels,

2,000 horses and 12,000 old Beydurs. Two of the keepers of the Rajah's elephants received five koodoos of land in Halli-Sriniwaspur, five koodoos in Malla and monthly salary of five rupees each, and one horse had a grant of four koodoos of land and three rupees a month. Shamshir Maldar got four koodoos in Marbol and three koodoos in Vargeera and five rupees per month. He populated Venkatapur and Komti Timmanna erected a temple and also made the Bigstone bullock and the Ling. A Shetti was appointed as Patel of Venkatapur. Sarhawaldar was given 100 bighas of land in Sawarband. Goorikar received an Inam of three Khandi in Kanikoor. All this happened in the time of Nizamalli, who, after coming to Raichur, sent for Pam Naik and ordered him to go to Karda (Koordla) to fight against the Peshwa, Pam Naik took the son-in-law of the Peshwa a prisoner, and sent him to Hyderabad. The Peshwa had Berar in his possession, which was now transferred to the Nizam as a ransom for his son-in-law. As a reward Pam Naik received from the Nizam—Devapoor, Bichal, Emanoor, Malgatti and the taluks of Maktal, and Narayanpet and Rusoom of 5 per cent. in Lokanhalli, Gulbarga and Sedam. Contract of Toddy, Liquor, Ganji, Tobacco and Betel leaves was also given in his time. He also fixed a toll-tax of six rupees a year on bullocks carrying sugarcandy, sugar and rice, and an annual tax of six rupees on all the shops, except those of goldsmiths, carpenters, blacksmiths and barbers, of which the first named had to pay 12 rupees and the other three rupees each.

He also levied a tax of six rupees on brass and coppersmiths, of three rupees on every potter's wheel, six rupees on every loom of silk weavers and three rupees on that of cotton weavers. The Mangs had to pay three rupees each, hide-dealers six rupees, dhobies three rupees and pipers and musicians three hundred and fifty rupees a year.

Venkatapa Naik.

After a reign of twenty-one years Pam Naik died in 1183 Fasli, 1774 A.D., and was succeeded by his son Venkatapa Naik who, after ruling for nearly twenty-seven years, died in 1211 Fasli, 1801 A.D. Nothing particular occurred during his time.

Pid Naik.

After the death of Venkatapa Naik, Kantama, his wife, ruled for about one year when at her request Pid Naik took over charge and after the death of Rani Kantama a battle took place between Shrimant Rasta and the Shorapur army in which the latter suffered very much; after a hard fight of nine days peace was concluded on payment of Rs. 300,000 and all lands confiscated in the time of Venkatapa Naik restored again to the Rasta. Later on another war broke out with the Nepali Mahrattas and when Shorapur was plundered, Pid Naik ran away to Hyderabad, this was during the time of Chandoolal who helped him with an army of 7,000 men, and he advanced towards Shorapur, a battle took place at Lutchmapur and Pid Naik again got possession of Shorapur. Pid Naik died in 1227 Fasli, 1810 A.D., after a reign of fifteen years.

Bankatapa Naik.

Bankatapa Naik succeeded Pid Naik in 1228 Fasli, 1819 A.D., and died in 1237 Fasli, 1828 A.D. Nothing particular occurred during his reign.

Kistapa Naik.

Kistapa Naik succeeded in 1238 Fasli, 1829 A.D. and, died in 1252 Fasli, 1843 A.D. It was in his time that the decline of the Shorapur State commenced —although he was a wise and educated man and said to be religious too yet the expenses exceeded the income and the State was getting into hopeless debt.

Venkatapa Naik.

Venkatapa Naik, eight years of age, succeeded in 1252 Fasli, 1843 A.D., as he was a minor his uncle Pid Naik was appointed regent but after a regency of only three years Mr. Meadows Taylor was appointed as Political Agent and an account of his agency as well as the Rajah's tragic end is given in another chapter.

CHAPTER III.

MANNERS AND CUSTOMS OF THE BEYDURS.

Beydurs or Berads are found over the whole District. They are especially common in the Shorapur, Shapur and Devdurg taluks. According to their own story the founder of their tribe was one Kannayya, a fowler and hunter, a devout worshipper of Shiv. Pleased with his devotion Shiv and his wife appeared to Kannayya and offered him a choice of boons. Kannayya prayed Shiv to make him and his descendants sure shots and to make his and their lands grow corn without much labour or water. The god granted his prayer, and all Beydurs are good marksmen and live by hunting and fowling, growing only the *rabi* crops which want neither much water nor much care. The names in common use among men are Bhimáppa, Dásáppa, Durgáppa, Hanmáppa, Kankanna and Ramáppá; and among women Bhimavva, Durgavva, Hanmavva, Ramavva, Rangavva and Yallavva. The Kanarese word *appa* or father is added to the names of men, and *avva* or mother to the names of women. Most of their surnames are place names. Adgalnavru, Chimalgikar, Khanapurkar and Sulikirikar. These names are not peculiar to particular families, and persons having the same surnames are allowed to intermarry.

They are divided into Berads proper who go about with the image of the goddess Durg-Murgavva in a

box on their head, Jas Berads, Naikmaklus, or Chief's sons, and Ramoshi Berads, who neither eat together nor intermarry. The only one of these classes who are found in Shorapur are the Naikmaklus with a few exceptions, all are dark and muscular, and of middle height, with round faces, flat cheeks, thin lips and lank or frizzled hair. Their home tongue is corrupt Kanarese, and some out-of-doors speak incorrect Marathi. The well-to-do live in one-storeyed houses, with either stone or mud walls and terraced roofs, costing from Rs. 60 to 200; the poorer families live in huts which are built at a nominal cost. Their dwellings are dirty and untidy and are generally used as cow-houses as well as dwellings. Their house goods include a few cleanly-kept metal-drinking vessels and plates and earthen-cooking vessels together worth from Rs. 10 to 100. The well-to-do keep servants of their own caste who, exclusive of food and raiment, cost them Rs. 10 to 25 a year. They keep cattle and hunting dogs. They are great eaters, but poor cooks, and have a special fondness for sour and pungent dishes. Their staple food is bread, split-pulse, millet and vegetables, of which they take three meals. His food costs a man about one anna a day. Their holiday dishes are polis or sugar rolly-polis, pulse broth or *sár*, and kadbus or sugar dumplings, molasses cased in dough and stewed, prepared only on Nagpanchmi or Shravan or July, August. They are said to use all flesh except pork. They eat flesh as often as they can afford it, except on Saturday which is sacred to Maruti or on Tuesday which is sacred to

Yellamma. On *Marnavmi* that is the day before Dasara in October they cook and offer flesh to the goddess Bhaváni. Some drink liquor daily, and most drink at the Moharram time, but, on the whole, they are moderate drinkers. Some drink hemp-water or bháng, some smoke hemp-flowers or ganji, and some eat opium. Of late the use of narcotics has been spreading. The men shave the head except the top-knot, and the face except the moustache. The men wear a head-scarf, a waist cloth or breeches, a coat or shoulder cloth, and shoes or sandals, together costing Rs. 4 to 15. Their ornaments are ear-rings, silver bangles, and a silver girdle, together worth from Rs. 20 to 50. Women tie the hair in a loose knot at the back of the head, and dressed in a backed bodice with short sleeves and in a robe whose skirt is not passed back between the leg and whose upper end is drawn over the head. A woman's dress costs Rs. 6 to 15 a year. They wear ear ornaments, nose-rings, wristlets, armlets and necklaces worth Rs. 10 to 50; the poor have only one ornament, the luck-giving necklace worth Re. 1. Except a few of the well-to-do and those, who are messengers and constables, the men and women are so untidy in their dress that among high-class Hindus "Beydur" is a common term for a sloven. Most have a store of clothes for holiday use, the women keeping their marriage dresses with care for grand occasions. The Beydurs were formerly a warlike dangerous class, notorious thieves and highway robbers. At present as a class they are orderly, hard-working, thrifty, hospitable, and

free from crime. Some are husbandmen, some village watchmen or *talwars* holding free grants of land, and some are labourers. Some of the husbandmen till their own lands and enjoy the produce; some till land belonging to others paying either a third or a half of the produce. Their women and children help in the field. Field-labourers, men as well as women, are paid in grain, men getting corn worth about 4 annas and women corn worth about 2 annas a day. Some of them add to their income by selling milk and clarified butter. They suffered heavily in the 1876 famine and many have not yet redeemed their lands from mortgage. They have credit with money-lenders and borrow at twelve to twenty-four per cent. a year. They call themselves Naikmaklus or Chief's sons; others call them Berads or Beydurs. High-class Hindus rank them below Musalmans. They rank themselves with Mahratta Kunbis and other field-working classes, and look down on Holias, Mádigs, and other impure classes and even on Vadras and Lamáns. They start for their fields soon after day-break, but, except when the rabi or light crops have to be looked after, they seldom work after midday. Except when hard-pressed they do not work their bullocks on Monday, as Monday is sacred to Basavanna, whose animal form is a bull. A family of five spends Rs. 6 to 10 a month on food, and Rs. 4 to 15 a year on clothes. The birth of a child costs a rich Berad Rs. 7 to 10; a middle class man spends Rs. 100 to 200 on his son's wedding and Rs. 20 to 30 on his daughter's; and a poor man spends Rs. 60 to 100 on his son's

wedding and Rs. 10 to 20 on his daughter's. A death in a rich man's family costs Rs. 20 to 30, in a middle class family Rs. 10 to 15, and in a poor family Rs. 5 to 10. As a class Beydurs are religious. Their family deities are Durgavva, Mallikárjun, Máruti, Venkatesh, and Yallamma, whose images, made either of copper, brass, or silver, they keep in their houses. They worship their house gods generally after bathing on Tuesdays and Saturdays, on full or new moon days, and on other holidays. They offer their house gods food on days when they bathe before cooking. Besides their family gods Beydurs worship all Hindu gods especially local or village gods and godesses of whom their favourites are Máruti and Venkatesh. They keep most Hindu holidays, chiefly Dasara in September—October, Divali in October—November, and the *Ashvin* or October—November new moon on which and on the *Margashrish* or December—January new moon like the Raddis they perform the dangora field-rite. Like Raddis they also hold charges or field-feasts in honor of Lakshimi. They fast on all Mondays in *Shravan* or July—August and on all ordinary Saturdays and Tuesdays when they take only one meal in the evening. Besides food cooked after bathing, on all big days they offer the gods cocoanuts, dry dates, sugar, molasses, camphor and incense. They claim Valmiki, the author of the Ramayana, as a caste-fellow. As Valmiki was devoted to Rama, the seventh incarnation of Vishnu, the Beydurs identify every god with Rama, and begin their worship by uttering the word Rám. They pay deference to

Brahmans and call them to officiate at their marriages. They have faith in soothsaying, consult astrologers, and have faith in sorcery. They have an hereditary married guru or religious teacher, who belongs to their own caste, and is the religious and social head of their community. All social disputes are settled by him as social head or *Kattimani*. He has power to put out of caste anyone who breaks caste rules and to allow them back when atonement is made. On his death he is succeeded by his son. If a woman is put out of caste, either for adultery or for eating with a member of a lower caste, before she is allowed back her head should be shaved in the presence of the *Kattimani*. The present practice is to cut off five hairs of her head with a razor, and for the caste-officer or *Mallavva* to touch her tongue with a live coal of rue wood. A little liquor is also given her to drink as liquor is thought to purify her body. When a man is guilty of incest with a kinswoman of his own stock or gotra he has to purify himself by shaving his moustache, beard and top-knot, by bathing in cold water, and by drinking a small quantity of liquor in the presence of the guide and caste-people.

After the birth of a child the midwife cuts the navel cord, bathes the child and mother in warm water, and lays them on a cot in a retired part of the house. The mother is given a mixture of molasses, dry cocoa-kernel, dry dates, dry ginger and pepper, and is fed on boiled rice, wheat puddings, and boiled-millet mixed with molasses, and clarified butter. A woman remains unclean for five days

after childbirth. During each of these five days her head is anointed with clarified butter, her body is rubbed with turmeric powder mixed with oil, she is bathed with warm water, and an earthern pot with burning cowdung cakes is laid beneath her cot. The child is rubbed with oil and bathed with warm water. Unlike most local Brahmanic Hindus, Beydurs do not perform any fifth day ceremony. From the sixth to the thirteenth the mother and child are bathed every second day. The child is named and cradled on the thirteenth, and millet wheat, green-gram, beans and pulse mixed together are served to all present. The hair of a child, whether a boy or a girl, is cut for the first time either during the first or the third month after birth. A girl should be married when she is between six months and twelve years old. The offer of marriage comes from the boy's parents. When a match is proposed, the boy's father with friends, goes to the girl's house and gives the girl's mother Rs. 2 and three-quarters of a pound of sugar, putting a little sugar into the girl's mouth. He declares in the presence of caste-people that the girl is betrothed to his son, and is treated to two meals, one on the first and another on the next day. After the second dinner, he returns home, with his party, after fixing a lucky day for the wedding. At a lucky hour by the help of a Brahman astrologer the boy's father goes to the girl's to perform the *bhástagi* or betrothal taking with him a robe worth Rs. 5, five bodice-cloths worth Re. 1 each, a cocoanut, five dry dates, five betelnuts, five turmeric roots, and five plantains,

or some silver or gold ornaments. These things are laid before the girls' house gods. The bridegroom's father tells the girl to put on the robe and the ornaments he has brought, and seating on a black blanket lays in her lap the cocoanut and other articles along with a handful of rice. The guests are given betel leaves and betelnuts and sugar. To this betrothal village officers as well as Lingayat priests are called. The boy's father and his friends are treated to a feast of sugar-dumplings or kadbus and clarified butter, and next day to sugar rolly-polies. On the lucky day fixed by an astrologer the bride and her friends come to the bridegroom's where she and her mother alone remain, the rest of her party being lodged in a separate house. Soon after she comes, the bride and bridegroom are rubbed with turmeric paste, and bathed in water. The bathing water is taken from two pots round which a square or *surgi* has been drawn and a pot set at each corner of the square and encircled by a cotton thread which runs round the neck of each pot. After his bath the bridegroom puts on gay clothes and the bride is dressed in a white robe and white bodice, and both go and bow before the house gods. On returning they are served with a meal of cooked millet, peasoup or *sar*, and clarified butter. Next day five married men go beyond the village border and return to the village boundary or to the village Márutis' temple, bringing two saplings one of *halgambh* or milk post, the other of *handagambh* or marriage booth post. At the temple a married woman washes their faces and waves a lighted lamp

round their heads. They then come in procession to the bridegroom's and drive the saplings into the ground in front of the house to form the main posts of the marriage booth, which is afterwards built with a marriage altar. In the evening they are given a dinner of cooked millet. After supper the goddess Airani or Lakshmi is worshipped. Four clay buckets each able to hold about a quart, a pitcher, and a small pot are brought in procession from the potter's house who is given undressed food enough for a good meal. In the small pot two little sticks are laid with two betel leaves tied to them by cotton thread. These two sticks are called *rámbáns* or Rama's arrows. The bridegroom and bride with five married women bathe in water from a *surgi* or pitcher and dress in haste. They bow to the house-gods and are fed on vermicelli or *shevaya* and the guests on sweet cakes or *polies*. On the third day, the bride and bridegroom are again bathed, dressed, and taken to bow before the family-gods. Some men belonging to the bride's party put vermicelli in a bamboo sieve, cover it with a new cloth, and take it to the bridegroom's. This present is called the *surgi bhum* or square earth-offering. It is touched by the bridegroom and eaten by five men, three belonging to the bridegroom's party and two to the bride's. The bride and bridegroom are mounted on a bullock, the bridegroom wearing the marriage coronet and the bride a flower-net on her head. They bow before the village Máruti, break a cocoa-nut, and each pays the priest one anna, who names their *gotras* or family-stocks. Meanwhile, four men,

sons of women by their first husbands, stand at the corners of a square, pass round a cotton thread, moistened with clarified butter and milk, take it off, and twist it with a five-fold plait. It is coloured red by a mixture of lime and turmeric powder and with a piece of turmeric tied to its end is wound round the bridegroom's wrist. A similar thread is prepared and tied round the bride's wrist. Meanwhile a Brahman draws a lucky Jain cross or *Svastik* in red paste in the centre of a newly-washed white sheet. On their return from the temple of Máruti, the bride and the bridegroom are set facing each other, the bridegroom standing on a stone slab and the bride in a new basket with millet in it. The Brahman priest holds a cloth between them and repeats *mangaláshtak* or luck-giving verses. At the end of each verse the priest throws rice on the heads of the boy and girl, and the guests join in the rice throwing. The priest tells the bridegroom to touch the *mangalásutra* or luck-giving necklace and fastens it round the bride's neck; and *kankans* or wristlets are also tied to the bridegroom's right wrist and to the bride's left wrist. Brahmans and Lingáyat priests, both of whom attend, are given money gifts, and the officiating priest, who is a Brahman is paid one rupee or two in cash. The bride's father treats the caste-people to a dinner, and the bridegroom's father gives them a supper. After this, the bride and the bridegroom five times rub each other with turmeric paste. Between nine and twelve at night, the bride and bridegroom are mounted on a bullock and led to the local Márutis

temple to bow to the idol, where they break a cocoanut, and each pays the priest one anna for naming their *gotras* or family-stocks. When the procession reaches the bridegroom's house a cocoanut is waved round the married couple and broken as an offering to evil spirits. The bride and bridegroom are then led, or if young are carried to the god-room to bow to the house gods, where they eat the *bhum* or earth-offering supper with three married women and two men. After supper, the bride and bridegroom are seated on a blanket, on a *sasakki* or rice-seat. At the end each of them says the other's name and the tinsel chaplet is taken from the bridegroom's head and the flower-net from the bride's; and the bride's party are treated to vermicelli or *shevaya.* Next evening comes the *nágvali* or snake-worship, and a *nágvali bhum* or snake-worship earth-offering feast is given to the five married women who brought Lakshmi's jars from the potter's house. The bride's mother hands her daughter to the mother-in-law asking her to treat the girl as her own daughter. The rice with which the bride's lap was filled at the *varát* or return procession is cooked, offered to the house-gods, and eaten by the house-people with friends and relations. This ends the marriage, and next day the wedding guests leave for their homes. Some take the bride to the bridegroom's on the day after this feast and some after a few days. The girl remains there for a day or two and does not go to live with her husband before she comes of age. They perform no ceremony when a girl comes of age. They allow and practise widow-marriage

and polygamy and allow divorce. Polyandry is unknown.

With a few exceptions they burn their dead. The body is washed and dressed, the brow of a dead man is rubbed with ashes, and the head of a dead woman is decked with a flower-net. They carry their dead on a bier except the poor who carry them in an old blanket. After burning or burying the body, the funeral party bathe and return to the house of mourning. On the third day, the mourners take rice, *kánolás* or semi-circular cakes, and water to the burning ground in a small new earthern pot, and lay them near the spot where the deceased was burnt or buried. They wait till a crow touches the offering. If no crow comes to eat, the chief mourner promises to take care of the deceased's children. If even after this the crows refuse to eat they give the food to a cow and go home. On the seventh, ninth, or eleventh day, the ashes and bones of the dead are gathered and thrown into water and friends and relations are feasted. At the end of a month friends and relations are asked to a feast at which goat's flesh is served. Some hold a mind-rite at the end of the first year only; others at the end of every year. They have a large community and their social disputes are enquired into and settled by the headman or *kattimani*, whose decisions are enforced by putting out of caste anyone who neglects them. When the headman sits to settle a case, he calls some respectable castemen, and with their consent delivers judgment. Some of them send their boys and one or two send their girls to school.

The boys learn to read, write, and work easy sums. Under British rule the character and condition of the Beydurs have greatly improved. In spite of their suffering from the 1876 famine they may be considered a rising class.

CHAPTER IV.

AURANGZEBE AND THE BEYDURS.

The Beydurs gave the Emperor Aurangzebe no little trouble, and they were certainly not a foe to be despised and looked down on, for they were not so easily put down and disposed of, as will be seen from the courageous manner in which all their actions took place. Several fights occurred between them from A.D. 1690 to 1705-6, the principal scene of action being Wakingerah, eight miles on the west side of the Shorapur Hills, which, though only an insignificant fort, was most systematically defended by the Beydurs.

In 1690 Bam Naick, Governor of Sugger, a dependant of Beejapore, having made his submissions to the Emperor, delivered up the place, the name of which was altered to Nusserut Ghur. Bam Naick was made Commander of 5,000, the Order of the Fish had been conferred upon him and his dues of blackmail had been confirmed by Royal decrees, but the rude Beydur baron felt himself jeered at and insulted by the imperial courtiers, and he suddenly broke all his engagements and took to his old courses. It was in vain that the Emperor addressed cajoling letters to him, impressed with the mark of his own hand, dipped in ground sandal-wood. It was in vain that in one of these he wrote, 'Alas! that you are not a Mahomedan, you would then be to me

as a brother.' Bam Naick had a militia of his own clan of 20,000—incorrigible banditti, but brave and resolute soldiers, and was assisted by Dhunnajee Jadow.

In 1694 Prince Mahomed Kaum Buksh moved with a large army, to besiege the fort of Wakingerah, he was joined by Dhulput Rao, and on their arrival before the place, after a very fatiguing march in the height of the rains, the siege was commenced. Skirmishes happened with the enemy's troops every day. Notwithstanding Jumlut-ul-Moolk was at Gurpah with a great force, orders were sent to the Prince, to leave Roh Oollah Khan for the siege of Wakingerah, to march himself with all speed to Gurpah, and to despatch Raow Dulput with treasure and five thousand horse from thence to Jinjee to assist Zoolficar Khan.

Roh Oollah Khan, who had returned to the imperial camp after being obliged to raise the siege of Wakingerah, was taken dangerously ill; and seeing death approach, sent this verse to Aurangzebe: "The broken-hearted in the night of absence, his life hastening to the close: with what pangs must he die who cannot see thee!" The Emperor repaired to his house without delay, and on his arrival being announced, the dying Chief exclaimed in verse "With what satisfaction does the subject quit the world, whose dying moments you cheer with your presence!" He expired instantly after uttering this, and the Emperor retired much affected at the loss of so old and faithful a minister. The date of his death is included in the following verses:

"The navob, the beams of whose bounty gladdened the world, when the blast of death extinguished the lamp of his life, the heavens wept, and, mourning, said, Life * hath left the world."

In 1704 Ghaziad Dien Khan being recalled from Deogur to the presence was ordered to pursue Ranoo who committed depredations in the neighbourhood of Koolburga; and also to punish Ponapah Pinder, the Raow of Wakingerah.

In 1706 the Emperor was still engaged against the rebels of Wakingerah, but the roads all round were crowded with large bodies of the enemy; yet such was their dread of Zoolficar Khan, that, whenever he approached, they fled instantly to the distance of thirty-five or forty coss; and he escorted his convoy in safety to the Royal Camp. The Emperor encamped about a coss from the fort of Wakingerah, and ordered Cheen Koollich Khan, Hummeed ud Dien Khan, Terbeut Khan, Commander of the Artillery and others to conduct the siege. They accordingly raised two large mounds of earth near the gateway, which were immediately occupied by the troops of the Sultan Mahummud Kaumbuksh. Cheen Koollich Khan attempted, but in vain, to get possession of a hill on another quarter of the fort, but was repeatedly repulsed by the enemy, who sallied out in great numbers. Hummeed ud Dien Khan also was obliged to quit his station, and with difficulty regained the camp. Dhunnah with other chiefs, having collected about five thousand horse

---

* A pun on his name, it signifying soul or life.

and five-and-twenty-thousand foot, infested the neighbourhood. An entrenchment was drawn all round the Royal camp. The enemy made such powerful sallies from the fort, daily and nightly throwing rockets, that not a single person ventured out of the camp. Detachments from it were repeatedly defeated and distress for grain and forage became pinching to the last degree. The cause of these disgraces was, that the present race of Amras, out of avarice, folly, and inexperience, neglected the veterans and their sons, and mounted as cavalry their own timid, slothful, menials and slaves, whose fighting and running away became synonymous terms. The deceitful Pinderrehs made proposals of peace through the Prince Kaum Buksh and Cheen Koollich Khan; but, though the Emperor repeatedly disapproved of them, they still continued their importunate solicitations, and indeed all the Amras were alarmed at the enemy's increasing superiority.

At this time, Zoolficar Khan was on his march with supplies from Aurangabad. The Emperor sent repeated orders to hasten him and Daood Khan to the presence, and for the present, regarding the fears of the Amras about his person, seemingly listened to the proposals of the enemy, and bestowed Khelats upon Ponapah, with an elephant and gave some jewels to his mother. Mohtushum Khan was sent into the fort as Kelladaar. Zoolficar Khan having arrived at the Imperial camp, was graciously received by Aurangzebe, who ordered him immediately to march against the Mahrattas and Pinderrehs. The Khan, accordingly, with Raow Dul-

put, Ramsing Harrah and other Chiefs, moved to the spot, where the besieged had repulsed Hameed ud Dien Khan and reconnoitred it carefully. The enemy, confiding in the natural strength of the place and their numbers, made a great show of resistance; but the Khan soon drove them away with a great slaughter, upon which they fled for shelter to Tulwarreh, close under the hill near the gate of the fort. Zoolficar drove other bodies from several posts, killing great numbers of the enemy and losing several of his own men, who gallantly pursued too near the ditch. Cheen Koollich Khan, who remained all the while an inactive spectator and who, if he had joined in the assaults, might have been of great service, complained on his return that he was not assisted by Zoolficar Khan, and was believed by His Majesty. The next day Zoolficar Khan went to fix on proper places for erecting batteries, and a body of horse and foot came out to oppose him, but were soon repulsed by Dulput Raow, and fled to the hill. Some days after this, Daood Khan Punnee joined from the Carnatic, and Zoolficar Khan with his troops and some other Amras gained the possession of two eminences near the gate. Jamsheed Khan, an Ameer of five thousand, was killed by a ball in the attack. Day and night were now employed in erecting batteries. Intelligence arrived, that Kunnoput, who was advancing with a large body of Mahrattas to relieve the fort, had died on the march, and that the lately conquered fort of Kundaneh was retaken by the enemy. The besieged, who were now greatly

alarmed at the gallantry and success of Zoolficar Khan, made serious proposals of submission; and the Prince Kaumbuksh with Cheen Koollich Khan were ordered to examine them, and managed the negotiation but this did not prevent Zoolficar Khan, who was not to be diverted by their stratagems, from carrying on vigorous hostilities. He divided his army into two bodies, and with one, in person, attacked the town of Tulwarreh, close under the fort, which he carried, after a very bloody assault. The enemy then took shelter in the fort, and annoyed the troops with rockets and musketry from the walls, but to no purpose; so that in the evening Ponapah, with the Mahratta Chiefs, being quite disheartened, made their escape by a private road behind the fort. Raow Dulput seeing that all firing from the walls had ceased, and hearing no noise, ventured up to the fort, and finding it empty, set the houses on fire. Munsoor Khan was ordered to take possession, and Zoolficar Khan sent to inform and congratulate the Emperor. The fire continued burning the whole night and the next day, when a magazine of powder blew up, and killed many people. An accident of the same kind happened the next day also. The fort of Wakingerah is of no great strength, but requires a very large garrison to defend it.

Zoolficar Khan was not properly rewarded for this victory, the praise of which was bestowed upon others, who had no share in it, yet had the address to make the Emperor reprove the Khan for having let the enemy escape unmolested. The royal ear

indeed had long been possessed by a few designing men, who diverted him from attending to his most useful servants, which gave much disgust, and weakened the affections of the army to the royal person.

The following are literal translations of the most important Sunnads which Aurangzebe sent to the Beydur Chiefs, copies of which I was fortunate enough to secure from the surviving successor of the family :—

(1) Almighty God.

Stamp of Azim Shah, son of Mahmad Alimgir, Padsha Gazi :—

To

CHAKANA NAICK,

Chief of Contemporaries.

Be it known to you by these royal presents that according to the letter of the brave and bold Shumsheer Khan, which has been addressed to us we have learnt that your good sense has prompted you to come into our royal presence and make amends for your many short-comings and perpetual mistakes, hence with our royal kindheartedness we hereby forget all your errors and now if you come before the Emperor, kneel in his royal presence, and ask for his forgiveness, I shall recommend His Majesty to grant you as Inam eight villages of Chittapur. So you should hasten to approach the Royal presence without any hesitation so that you should reach your zenith and be honoured amongst your contemporaries.

15th Rubbiul-Awal 36th year of Alimgir.

(2) Praise to God, and thanks to God Almighty.

To

PID NAIK.

If you were a Mahomedan at least, I could have called you brother, and from the danger of exile and other innumerable enemies, I would have protected you, but I am sorry you are not a Mahomedan.

CHIEF OF CONTEMPORARIES :—

Honoured by the Royal kindness of the King, you are informed that in these days, with much kindness, I have forgotten and forgiven your many faults and blunders and the "Sirdeshmukhi" or the "Wuttun of Sirdeshmukhi" of Nusseretabad has been conferred on you as before. By the pleasure of our Majesty, you now being the recipient of Royal kindness from us, we ask you to send your son Pam Naik before our Imperial presence without any hesitation so that he may be conferred with Munsubs and other Royal kindness.

4th Ramzan 1st year of Alimgir's reign.

---

(3) Stamp of Azim Shah, son of Mahmad Alimgir, Padsha Gazi :—

To

CHAKANA NAICK,

Chief of Contemporaries.

Your petition to approach His Majesty and the request of appointing Lutchmi Kant, Chintoo Chimna, and Venkasoor and sending a token of kindness has been received and seen by us. At your request I have sent them before the Emperor and His

Majesty with His Royal gracious kindness has granted them Munsub and Zamidari, etc., the Sunnad of which has the impression of His Royal Majesty's own Imperial hand. The details of the Munsub and Zamidari are entered below in each Sunnad. Now you must rest satisfied by all these favours and come along with them to see the Emperor. After your arrival here, according to the Firman you will be granted other Sunnads and by knowing that all your requests are granted, you should be proud at this elevation of honour.

1st Zikhada 36th year of reign of King Alimgir.

---

(4) Stamp of Shah Allum Bahadur, Padsha Gazi :—

To

Solomon's power and pomp, and the conqueror of countries, Asif Jah, Nizam-ul-Mulk, Nizam-ud-Dowla, Meer Nizam Ali Khan Bahadur, Fatteh Jang, Commander-in-Chief, Faithful Ally-Rustum of the time, Moozuffer-ool-Mumalik, Aristotle of the day.

In these days by way of kindness the Samastan of Devdurg, Naseratabad Sircar, better known as Sugger-Subah, Darooz-Zuffer Bijapur, with rusums has been granted to Babar-ul-Mulk Mutahavar-ud-Dowla, Raja Venkappa Naik, Balwant Bahari Bahadur Rahib Jung on account of the death of Kilchi Naik. He should now encourage the ryots and promote agriculture, increase the revenue of the Samastan, and should pay the Peshkush in its due

time. The village officers, the ryots, and the agriculturists of that Parganah should know him as the permanent owner of that Samastan, and should obey him and perform their duties as usual. This order should be considered a valid one.

25th Ramzan 1212 Higri.

---

(5) Stamp of Aboo Zaffer, Mahmad Mohi-ud-din Akbar Allam, Padsha Gazi :—

To

Chief of Contemporaries, believer and follower of Islam, Pid Naik.

Know you now that your petition with enclosures has been received and seen by us. All your requests have obtained the honour of our Royal sanction. Now you must be at ease in mind and rest satisfied, and immediately on the receipt of this Firman, you should come to the Royal Darbar. After your arrival you will be granted further kindness and favour of Royalty.

22nd Zikhad 49th year of the reign of Akbar Allum.

---

(6) Stamp of Azim Shah, son of Mahmad Alimgir, Padsha Bahadur.

To

The Chief of Contemporaries, Ling Naik.

We have come to understand from Pid Naik's letter that you are always acting faithful to our Majesty, so you should be always hard-working in

clearing the high-ways and roads from robbers and dacoits, as by so doing it will result in your own good.

8th Jamadi-ul-aval 36th year of reign.

Signed
(By order)
Your humblest servant,
MEER KHAN.

The Fort of Wakingerah.

The Fort of Wakingerah, though only an insignificant one, is noted for the admirable manner in which it was defended by the Beydurs against several attacks of Aurangzebe. There were two forts at Wakingerah on two hills at a distance of about 500 feet apart. The smaller fort, which is of more recent construction, and said to have been built by Nishti Irana, is in ruins, and scarcely any vestige of it is left; the other fort is standing, though it is in a very dilapidated state. It is on a hill of about 250 feet high, and has the shape of a pentagon. There are two entrances to it, one, the east gate 8′—10″×11′, and the other, the west gate 8′—4″×11′; on this gate there is a stone bearing the following inscription in Persian:—

"Bahukm-i-Shahanshah-i-Din Panáh Mohammad Mohi-ud-din, Aurangzebe Bádsháh-i-Alimgir Gázi, Khalad-ullah Mulkahu. Ba-ehtimám-i-Ákebut Mahmood Hafiz Masood. Gurra-i-Rajab-ul-Murajjab, San-i-Chehal-o-noh, Juloos-e-wála, Motábik-i-Yek Hazár-o-Yek Sad-o-Haftdah Hijri Támir Yáft."

The translation of the above is as follows:—

By command of the Emperor, Defender of Faith, Mohammad-Mohi-ud-din, Aurangzebe King, Conqueror of the Universe; may God preserve his country for ever.

Under the management of,—"Blessed be his end,"—Hafiz Masood. Built on the 1st of Rajab, in the year one thousand one hundred and seventeen of Hijra, corresponding with the forty-ninth year of the benign reign.

The wall of the fort, which is 4′—6″ thick, is constructed of immense boulders and cemented; there are seven bastions but almost all greatly destroyed; there is a carving on a large rock of the deity Gopalswamy, and on the top of this rock is a small Musjid in ruins: it is said that there was a stone bearing an inscription in this Musjid but it has been removed long since by some one unknown. There are two wells in the fort, and these are said to contain water all the year round. The area of the fort is about 7 acres and 13 guntas. There are no buildings in it whatever, but at the foot of the hill, towards the west of the fort, a piece of ground has been enclosed by a wall, it is called the "Pudḳota," and, in it there are about 25 houses, which are inhabited by Mahrattas, who are descendants of the "Kotakars" (fort-keepers) in the time of the Rajahs; to this day these Mahrattas hold Inam lands of about 50 acres in Wakingerah for services rendered by their forefathers.

CHAPTER V.

SHORAPUR UNDER THE BRITISH GOVERNMENT.

In the early part of the year 1840 Capt. Gresley, a very accomplished and able cavalry officer, was appointed as Political Agent at Shorapur in order to adjust affairs between that State and the Government of His Highness the Nizam in accordance with Act XVII of the treaty of 1800, between the British and H. H. the Nizam's Government, which stipulated for interference between the Nizam and Shorapur in case of the Rajah not paying tribute and just claims due to His Highness the Nizam.

The original tribute had been comparatively low, but the Nizam's Government had increased it on various pretences, and on the succession of the late Rajah, who had very recently died, a Nuzzerana or succession fee of fifteen lakhs had been exacted by the Nizam's Minister, which was to be liquidated by instalments.

These demands led to many complications, in which the British Government had always been obliged, under pressure of the treaty to take a part. Money had been borrowed from Local Bankers under the signature of British officers to pay instalments of tribute and succession fees, which the impoverished State could not meet; and there were

disputes between the Shorapur State and the bankers, the bankers and the Nizam's Government, which altogether presented a very complicated and eminently disagreeable state of affairs.

The officer in charge had just concluded a proposed settlement of all these matters, and had submitted an exhaustive report on the country and its revenues and resources, when the Rajah Krishnapa Naik died suddenly, and his elder Rani, Ishwarama, assumed the administration as regent to her son, a boy of seven years old or thereabouts.

The Rani was a very energetic and clever woman, but dissipated and of loose behaviour and morals. On the death of her husband she defied all parties, resisted the settlements made by Capt. Gresley, and called out the military forces of the country, about ten thousand men, whom she rallied round her, inducing the leaders to promise to support her on oath.

The late Rajah's family, who headed a strong party in the State, had declared themselves opposed to the Rani because of her infamous character, and acting according to their declaration, the late Rajah's brother, by name Pid Naik, had been proposed as regent during his nephew's minority, an arrangement which was ratified by the Governor-General in Council. This measure, however, had been violently resisted by the Rani, and she defied her brother-ih-law and the British Government alike.

Affairs having reached this point, and Capt. Gresley having no disposition to temporise, applied

for a force to disperse the adherents of the Rani, to establish Pid Naik in office and assist him generally to carry out the measures he had proposed and which had received sanction.

General Fraser, the Resident, however, did not consider an exhibition of force necessary, nor had he, he thought, a sufficient number of troops at his disposal to render it sufficiently imposing.

When the assistance of a force was denied him, the Political Officer reported that he could do no more than he had done; that the position of the Rani was growing stronger; and that if she were supported by Arabs, Rohilas, and other mercenaries whom she had funds to maintain, the result would be a costly and bloody little war, always to be deprecated.

He had already been able, by seizing the ferry-boats on the Bhima and Krishna rivers, to prevent the crossing of those mercenaries; but the rivers would now soon be fordable, and no security would then exist. He therefore begged to tender his resignation, and to be relieved without delay.

Capt. Meadows Taylor was then appointed in his stead and soon after taking charge was visited by Rajah Pid Naik, his nephew the little Prince, and several others. Capt. Taylor read out the letter from General Fraser which announced his mission and in which he hoped that the measures of Government would be adopted without further delay and recommended all parties to sink their difference in the common good of the State. Capt. Taylor then warned them of the fate of the many

other States which had from time to time rejected and opposed the Government and had perished under their own eyes, he therefore entreated them not to be over-confident, but to be very careful.

The Rani's brother formed one of the audience and seemed very attentive. Capt. Meadows Taylor told him that as Pid Naik had been selected by Government, no other could be admitted as regent; and after the warnings Capt. Gresley and he had both given, any opposition to these orders would be considered rebellion, and without doubt would be dealt with as such.

Capt. Taylor saw that Pid Naik had no party, and that to set him up and pull the others down was almost a desperate matter, and, like Capt. Gresley, he thought that force would be necessary. He requested that all the officers of the State troops, and the heads of the Beydur clans, might be sent to him next day, that he might explain to them the views of Government; and to his surprise they came to a man, about a hundred wild-looking fellows, and were introduced to him one by one, by one of the State officers. Pid Naik stayed away.

Capt. Taylor spoke to them for some time, a few grew violent, and swore they would acknowledge no authority but the Rani's, and would fight for her and Chan-Basappa to the death. Others were quiet and determined, and some appeared irresolute. He then dismissed the whole assembly with the ceremonious gift of *atur* and betel-leaf, and a garland of flowers.

Next day he went to return the visit of the little Rajah, and to submit his demands to the Rani.

He had to ascend by a roughly-paved road, about 400 feet, into the city, which appeared well-built and well-populated, lying between portions of the rocky range which varied from 400 to 500 feet in height. Being completely screened from without, it seemed, a very strong hold of free-booters.

He was politely received in the outer court of the palace by the little Rajah, where a great crowd of armed-men was assembled, and then led into another court and through a passage into a third, well-built of red brick and of two storeys. It contained two open halls, neatly covered with white cotton cloths, with large pillars at intervals. The little Rajah, who was a delicate looking though cheerful boy, was by no means, disconcerted, and asked him many questions pleasantly, and at last invited him to come and see his mother.

She was in the next room, and sat at the door behind a bamboo screen, through which, however, she could see Capt. Taylor, though he could not see her. She spoke neither Hindustani nor Marathi, but he had a good interpreter in one of the members of the family, who had been at Hyderabad, and was quite a gentleman. For a time she spoke very pleasantly, and the little Rajah had, of his own accord, come to him, and was sitting in his lap. "See" said the Rani " my son has gone to you, as he never did to his father, and now you must be father to us all."

This speech led the way to business, and when Capt. Taylor told her it would be far from wise to pull her own house about her ears, as she seemed to be doing, she replied, in the most innocent manner possible, "That she was quite unaware of having offended anyone, and could only look to the British Government to protect her and her son, as it had already done for several generations."

They talked for four hours without ceasing, and at last Capt. Taylor handed her a paper, in which he had embodied his demands, which were as follows:—

1st.—To give an account of the revenue for the last three years.

2nd.—To give over the Rajah's seal of office.

3rd.—To make over all the armed men to Pid Naik.

This sadly bothered her, and she was as slippery as an eel; but it would not do. Capt. Taylor said, he would not leave her till he had her determination from her own mouth; for he had no faith in letters or messages and he doggedly kept his seat.

This did good: for though arguing bravely, the Rani was driven from her positions one by one and at last agreed to all Capt. Taylor's demands. The only reasonable objection she raised was about the seal which, being the Rajah's, could not be used by his Minister; but, as she suggested, a seal of regency might be engraved and used.

Next day the leaders of all the armed men came to Capt. Taylor by appointment, and he requested that they would at once give him agreements to

serve Pid Naik and not the Rani. After a great deal of arguments they came round one by one, but some still remained unconvinced and went away.

Capt. Taylor then got 400 men from the Rani, those on whom she could least rely, and made them over to Pid Naik, and two days later he had secured 600 more men. But the Beydurs had not come over to him and he was anxious about this as they were the representatives of the 12,000 Militia and the Rajah's Body Guard on whom the Rani had lavished much money. He was also anxious about the garrison of Wondroog, a very strong fort about 10 miles off in which there were 300 picked men. However on the seventh day after his arrival he had managed to secure 1,400 men in all, 700 of whom were Beydurs, well armed with sword, shield and match-lock. As all these men were sadly in arrears, Capt. Taylor on his own responsibility gave them each two months' pay. This was no doubt a move in the right direction for that very evening they all went of their own accord and made their salams to Pid Naik. The day after all the horsemen of the State called on Capt. Taylor. They had Chan-Basappa in their charge to protect him from Capt. Taylor. On finding him obdurate they saw there was no resisting, and finally Chan-Basappa went over himself to Capt. Taylor and surrendered. He said he had no protector from his enemies and submitted himself to be dealt with as Capt. Taylor pleased.

So far Capt. Taylor had carried out all his measures. This action was approved of by the

Resident, but he had yet the Rani to get over and many were the endeavours that were made by the Rani to release Chan-Basappa who was in Capt. Taylor's camp under surveillance. Finding that Capt. Taylor did not give in the Rani sent him a message to the effect that if Chan-Basappa was released immediately and she was allowed to have her own way in the direction of affairs she would pay a lakh of rupees. Capt. Taylor saw through the whole move, especially as he had heard that the Rani was doing her best to incite some 12,000 Beydur militia to attack his camp and rescue her paramour at any cost. He therefore determined to send Chan-Basappa to Lingsugur at once which he did with the help of 25 Cavalry men under his charge. The grief of the Rani was great; she was greatly indignant at what had taken place and in a violent passion she begged of all good men and true to help her to get Chan-Basappa back again.

Capt. Taylor next determined to discharge certain of the mercenaries and as the 26th Regiment, Madras Infantry, was on its march to Secunderabad, and the Resident thought he would require some assistance, he ordered it to make a diversion to Shorapur and to await orders. This was, however, unnecessary for Capt. Taylor managed affairs without any military aid, and, such as were necessary for ordinary duties were retained, superfluous men were discharged, their arrears of pay for four years paid to them.

The Nizam's Government had then sent in an attachment for Rs. 75,000, but the Rani said she

had no money, when Capt. Taylor threatened to attach her private estates and sent in small parties of Cavalry into her villages which completely humbled her that she complied with the demands to a certain extent and Capt. Taylor recommended that the balance remaining due should be remitted.

It next became necessary to place the Rajah on his "Gadi" or throne, so that he should be publicly acknowledged, and after a great deal of trouble and objections raised by Pid Naik, Capt. Taylor had made all the required arrangements for the ceremony taking place. He told them all that he had received strict orders from the Supreme Government to proceed with the ceremony and no time was to be lost. Great were the preparations that were made and when all the Hindu rites had been concluded Capt. Taylor finally took the little Rajah in his hands and placed him on the "Gadi" in the name of the Government of India and the Nizam. He said "whoever is the friend of your Rajah, Venkatappa Naik, is the friend of both Governments, and whoever is his enemy is our enemy and will be dealt with as he deserves. The British Government will protect your Rajah and his interests till he reaches his majority, after which his possessions will be made over to him."

Capt. Taylor then endeavoured to put forward Pid Naik as much as possible as head of the State and to give the young Rajah a sound and practical education in order to fit him for the future management of his country. Pid Naik was however helpless and incompetent and was neither willing nor

able to help; but on the other hand led a debauched life and gave himself up to fits of intoxication. Capt. Taylor while on a visit to Hyderabad discussed the state of affairs with the Resident who desired him to prepare a draft of a letter in English and Persian embodying the wishes of the Governor-General, and in which Capt. Taylor's position was declared supreme and that of Pid Naik executive. This being done Capt. Taylor returned to Shorapur and delivered Pid Naik the Resident's letter, who expressed his desire to work faithfully with him for the good of the State. A Budget of the State for the year was subsequently made and it was found that the revenue would amount to Rs. 240,000, of which the local expenditure would be Rs. 100,000, thus leaving a balance of Rs. 140,000 for the payment of tribute and interest, etc.

Capt. Taylor had no end of trouble in managing the affairs of the State, not only were the "twelve thousand" Beydurs ready at any moment for open rebellion, and a row with them would have been a very serious matter, but peculation and intrigue were rampant and his hands were consequently quite full in extensive touring, checking irregularities, introducing reforms, irrigating lands and fields and increasing the revenue of the State generally.

About the time of the Dasara festival in the year 1844, the young Rajah of Gadwal had been shot in his Darbar with his father and brother and their bodies had been cast out of town. Capt. Malcolm wrote to Capt. Taylor to be on his guard and look well to the river ferries as reports were rife that Arabs

and Rohillas had moved in the direction of Shorapur so as to arrive there during the Dasara festival and there were rumours at Shorapur too in regard to a conspiracy to destroy the young Rajah at the festival when great crowds usually assembled. Pid Naik's favourite, Krishnapa, was at the head of this villainous scheme.

Capt. Taylor had, however, brought another Company of the 6th Regiment from Lingsugur and had 170 men, enough to prevent any disturbance. Pid Naik was apparently alarmed at the arrival of the troops and enquired of Capt. Taylor why they had come. Capt. Taylor informed him that there were reports of a dangerous and bad character afloat at Hyderabad relative to some intrigues going on at Shorapur and that the troops had been sent by the Resident's orders to be ready in case of emergency and to prevent trouble. Two days afterwards two of Pid Naik's confidential servants went and disclosed the whole plot to Capt. Taylor, a sad revelation of contemplated treachery; both Capt. Taylor and the Rajah were to be put an end to during the Dasara festival. The informants professed to have warned their master (Pid Naik) but in vain, and hence, they said, they came to Capt. Taylor in the hope that the mischief may be prevented. Capt. Taylor sent for Pid Naik and without informing him how far he was implicated, told him of the horrible plot that had been discovered, and informed him before Capt. Stoddart as a witness, that he would hold him responsible in life and person for any riot or disturbance. He pre-

tended to be greatly shocked at the contemplated villainy; but when Capt. Taylor gave him further particulars he seemed to comprehend the danger to himself, if he did not at once exert himself to prevent mischief. He agreed to give the necessary orders and to see that peace was preserved during the procession.

The festival day had at last arrived and thanks to Capt. Taylor's precautionary measures, everything went off without a hitch including the crowded procession at night. The next morning Pid Naik of his own accord sent all the Treasury orders to Capt. Taylor for his countersignature, and the accountants with all the accounts imploring of him to try and save his credit. Capt. Taylor did his best to set him upon his legs again and told him he intended to hold him up as long as he deserved it. The effect of all this was very successful and the first proof of confidence it had given Capt. Taylor was a gratifying visit from the heads of the Beydur clans who came with offerings of flowers, etc., and begged that the past may be forgotten. Capt. Taylor took the opportunity of making them a little speech and with good effect. He told them that he wished only to serve their young Rajah and to do his duty to those who had sent him there and he must have their co-operation. He warned them against crime, cattle-lifting and dacoity, both of which had before been considered honorable achievements, he offered them advances for trade or for land cultivation to the utmost of his power. They all listened very attentively and placing their hands

on Capt. Taylor's neck and feet faithfully promised that they would never vex him any more.

Another proof of confidence Capt. Taylor had was the increase of revenue in the contracts, the contractors having previously held back to see how matters would go. They would not give Pid Naik last year's amount; but they agreed with him for 13,000 rupees above it, which was no unwelcome addition to the finances. The crops promised well, both grain and cotton, and the price of grain rose from 12 to 20 rupees a candy, owing to the increased demand.

At Pid Naik's request Capt. Taylor began several roads which were much needed, those leading from the several gates to the town being specially essential. A road 20 feet wide of rotten granite to the river Krishna was first completed and on the entreaties of the people and Pid Naik the road was carried through the gate ways and eventually from thence through the town right up to the Rajah's palace. Capt. Taylor's next ambition was to start a good school, a public dispensary and such like institutions, but he was obliged to act very cautiously.

During the year (1844) there was not one single complaint of border outrage or cattle-lifting and the country at large seemed to know that such doings must cease under the new *régime*. The people went forward boldly with their complaints instead of going about in armed parties against those who had wronged them burning their stacks of corn, and perhaps wounding or vexing inoffensive people in revenge for their injuries.

In March 1845 another great ceremony took place, the first removal of the young Rajah's hair. As this was a State ceremony, the Resident at Capt. Taylor's request sanctioned an expenditure of Rs. 5,000 from the State Treasury, to which sum the Rani added as much of her own and the ceremony went off with great *eclat* and without any disturbance.

Although at first there were rumours that a Bengal Civilian was to be sent to Shorapur which was to be entirely severed from Hyderabad, nevertheless, in July 1845, Capt. Taylor was confirmed in his appointment by official despatches, both from His Excellency the Governor-General in Council and the Honorable the Court of Directors. These despatches contained instructions and suggestions regarding the management of the State and which Capt. Taylor was directed to communicate to Pid Naik. This, however, proved useless, as his continued habits of intoxication led at last to a paralytic seizure and he died on the 8th of August. Capt. Taylor had made every arrangement for the obsequies and for the expenses necessary for their performance and himself attended the funeral in full dress as a mark of respect.

After the first few days of mourning were over Capt. Taylor held a Court in order to explain publicly the subject of his succession at once.

There was at first some little difficulty with the heads of departments. Capt. Taylor laid down his plan of proceeding very decidedly, and adhered to it. At first they greatly wished that the Rani

should have a voice in all that went on, and that nothing should be done without her concurrence. A few trifling orders even had been given in her name; but he cut all this very short, and distinctly stated that he would stand no sort of interference whatever; and to put an end to all controversy on the subject, he went to visit the Rani after his Darbar was over, and she protested vehemently, not only that she would never attempt to hinder him in any way, but, on the contrary, that she would assist him to the utmost of her power.

He arranged that the State seal with his signature was to be the only authorised authority for documents in the State. The seal was a mere matter of form, as all orders, receipts, and the like, were examined during the week, and on Monday mornings were produced, and explained to the little Rajah, and sealed up in his presence so as to show the people that he was in reality considered their Rajah and the head of the State. The people were glad to see him put forward, and all discontent soon subsided. Even the keys of the Treasury were brought up every night and handed over to Capt. Taylor.

Capt. Taylor at the request of the Pid Naik's family took sole charge of their estates and affairs and managed them for the benefit of the family without trouble at any time from any member of it.

In 1846 Capt. Taylor went on short leave on private affairs and several attempts were made to induce the Rani to defy his authority but she appeared to be firm. She had unfortunately, however,

set up a new paramour, one of her own menials, and under such circumstances was not to be depended upon and had to be narrowly watched; not long after his return to Shorapur from leave a letter was intercepted by one of Capt. Taylor's Beydurs, who had secured it for a few rupees from the messenger that was to have taken it to Hyderabad. The writing and seal were those of an old Brahmin of rank who aspired to be head manager under the Rani and the letter was addressed to one of the Nizam's confidential servants, urging him to send 1,200 Arabs and Rohillas without delay.

Before the copy of the letter and Capt. Taylor's report could reach General Fraser, the Resident, by express, Capt. Malcolm wrote to Capt. Taylor privately that 400 Arabs had actually left Hyderabad and begged him to stop them. This letter Capt. Taylor showed to the Rani in confidence and warned her, but she protested entire innocence and the old Brahmin suddenly and mysteriously disappeared.

The Rani in the meanwhile was in a queer humour exalting her new paramour in the most shameless manner; but the people seemed quite disgusted with her profligacy and were very gentle and perfectly easy to manage. Capt. Taylor said he never saw in any place, or among any natives. morality at so low an ebb among the higher classes or such entire absence of the commonest truth and honesty. He often felt that there was no chance for the poor young Rajah among them all.

Capt. Taylor continued doing all his work as usual and went touring through the districts returning to Shorapur on the 24th April, 1846. There was then a very severe visitation of cholera, and the little Rajah was very ill with a sharp attack of inflammation and suppuration of the glands of his neck from which, however, he eventually recovered to the joy of his people.

In January 1847, one of the best native officers, Bulram Sing, employed under Capt. Taylor died, he had been an official in Capt. Taylor's police in 1827-29, and being a most faithful and intelligent man Capt. Taylor placed him as manager of one of the largest and worst districts in the country, he managed it well, encouraged the people to increase cultivation and had laid a good foundation of eventual prosperity.

The Resident called upon Capt. Taylor for a report as to what kind of revenue survey would be necessary for the country. He selected a village of average size, began a survey of it, field by field, and, after completing all, forwarded it on to the Resident together with a map, and his report, recommending however, the advisability of putting off a survey of the whole country until the present settlement was at an end as many of the occupants had measured out their own lands and were becoming more and more correct.

In March 1847 the Rajah's youngest sister, a girl six years of age, was married to the Rajah of Soondee, near Madras: he was 20 years of age and a courteous, well-bred young man. As head of the

State Capt. Taylor performed all the ceremonies except of course those of a religious character. The Rani wanted Rs. 20,000 for the expenses of the ceremony, but the Resident to whom Capt. Taylor referred the request sanctioned only Rs. 3,000 from the State Treasury and the Rani was very much disgusted.

In May 1847 the Rajah had another very severe attack of fever and narrowly escaped death: he was removed to Capt. Taylor's house for a change where he improved gradually, but was shocked and fretted over his mother's horrible profligacy and want of chastity.

Capt. Taylor's report for the year 1256 Fasli was next forwarded on to the Resident who considered it "eminently satisfactory," the result of the account was as follows:—

	Rs.	A.	P.
Revenue under all heads ...	351,556	2	9
General expenditure: loans, advances, village expenses ...	245,276	11	6
Cash balance ...	106,279	7	3
Balances of loans and advances recoverable ...	15,124	7	0
Total in favour of the State ...	121,403	14	3

or nearly a lakh-and-a-quarter after all payments, including tribute to H. H. the Nizam.

After this Capt. Taylor had an interview with the Rani who had been ailing for some days and reports were rife as to the cause of her illness which

were disgraceful enough. She was very excited and her breathing was oppressed. She said she was dying and must tell Capt. Taylor the secrets of the State, she then showed him the Rajah's horoscope and abusing him most vilely said that it was all bad and that the base-born boy was fated to die in his twenty-fourth year. The Rani, however, recovered from this illness.

Capt. Taylor after capturing a large gang of robbers who had perpetrated several most daring gang robberies attended with murder, left Shorapur on the 3rd October, 1847, for Hyderabad to confer with the Resident on several matters. The Resident agreed with Capt. Taylor on several points, chiefly the postponement of the survey, the delaying of the proposed enquiry into the Beydur lands of which they were very jealous, and the removal of the Rani Ishwarama. Capt. Taylor was unfortunately detained longer at Hyderabad than he intended remaining, owing to an accident whilst out riding, and the Rani, finding his absence prolonged began again to be very mischievous. Her paramour, Kasima, told her that his being reported ill was only a blind and that the State affairs were now to be made over to her as Capt. Taylor had been removed from Shorapur under the heavy displeasure of the authorities, etc. She also prevented the Rajah from writing to Capt. Taylor and when he wrote on one occasion during his absence she thrashed him for it: the poor lad was terribly frightened and sent word to Capt. Taylor to return quickly for much evil was going on; he afterwards man-

aged to write him a letter in Telugu urging him to make haste for his life was not safe.

The Rani was gathering all the heads of the Beydur clans together about her, under Kasima, feasting them and giving them silver ornaments and other presents. One day the runner who carried the post bag was going as usual along the road when four Beydurs jumped out upon him from behind a hedge, and demanded the bag. The man would not give it up, and fought well with a stick; but this was of no avail against the swords of the Beydurs, and the poor fellow's left hand was struck clean off, and he fell senseless under repeated blows. The bags were then seized and were afterwards found in a lonely place, but they were empty. A large reward was offered, but no clue could be obtained as to the perpetrator of the outrage. Capt. Taylor strongly suspected female curiosity was at the bottom of it and that the Rani wanted to find out what was said of her by him. She gained nothing, however, as Capt. Taylor took care not to write anything about her or her doings by the post. The town was reported to be full of parties of Beydurs, going about with drawn swords; and at an assembly a resolution was passed that no orders of Capt. Taylor were in future to be obeyed This resolve emanated solely from the Rani's party; the remainder, who were likewise, the majority, were yet, or appeared to be staunch.

Capt. Taylor was fast recovering from his very serious illness and was anxious to return to Shorapur. His illness and consequent detention at Hyderabad

was an unfortunate thing and happened at a very awkward time, but no sooner he recovered he had a long consultation with the Resident who decided that the Rani must go and that at once. A letter from the Resident to the Rani was soon drafted and troops were ordered to be in readiness to march on the shortest notice upon Capt. Taylor's requisition.

Capt. Taylor then left Hyderabad reaching Shorapur on the 3rd February, 1848, after an absence of three months. The young Rajah went out several miles to meet him, and embracing him, implored Capt. Taylor not to let him go back to his mother any more. The city was full of armed men, but Capt. Taylor passed this unnoticed, his main object being to prevent collision between the two parties of the Beydur clans and the Rajah's personal adherents, which, if it occurred, would have led to disastrous consequences.

The next morning Capt. Taylor had a translation of the Resident's letter ready for the Rani; and during the night, she, anticipating being taken to task for her proceedings, had assembled all her men in Shorapur, and sent out orders for all those in the districts to come in; and these were fast arriving across the hills in detached parties. When Capt. Taylor's letter reached the palace, there were about 500 of her adherents outside, who rushed about the streets with drawn swords, but happily there was no collision. He sent warnings to them in vain, and so did the Rajah, for even the Rajah's messengers were insulted, and all declared they would obey no orders but the Rani's. Capt. Taylor had posted all

the trusty Beydurs inside the palace and had sent for the garrison of Wondroog, which was staunch to the Rajah, and thus had nearly four hundred men about him. His great object was to prevent collision between the parties; and the palace guards behaved admirably. When the rebellious party thundered at the gates, demanding the Rani and Kasima, who were inside, no one stirred, and the Rajah controlled his people with admirable temper. As darkness fell the insurgents retired to a high conical hill, the head-quarters of some of the clan, and consulted how to make a night attack on Capt. Taylor's house; but he, as well as his position, were too strong for them, and finding that but few of the country Beydurs joined them during the night, they sent to Capt. Taylor for terms. He would take none but unconditional surrender of the leaders and their arms; and in an hour or two sixteen of the leaders were brought to Capt. Taylor, and the insurrection was at an end.

General Fraser, the Resident, had written to Capt. Taylor to say that he wished to come down to Shorapur himself, probably expecting some disturbance on the Rani's removal. Capt. Taylor therefore awaited his arrival, according to the instructions he received from him, before finally sending off the Rani. During night painful scenes had passed between her and Kasima, each reviling the other in no measured terms. He had threatened to murder the Rani, and had drawn his sword on her. The Rajah had interposed; but Kasima said he would not give up his sword to anyone but Capt. Taylor.

Accordingly the Rajah sent him to Capt. Taylor, when he and five of his brothers placed their arms before Capt. Taylor on the ground, and all were put into confinement. Several other leaders gave themselves up during the day; but three of the very worst remained at large, trying to rouse the district Beydurs. However, nothing came of their efforts. In the afternoon the Rani sent for Capt. Taylor, and he went; she was quiet enough then, but was crying bitterly. She told him she had been behaving very ill, and that she knew he must carry out the orders of Government. She also confessed to having concealed valuable State jewels, etc., and when they were brought Capt. Taylor sent them to the treasury. Her only hope was that she would be treated with courtesy; and this, he assured her, would be the case. Her son's delight that this interview passed over so quietly was indescribable; he and his little sister and brother clung to Capt. Taylor, and he could hardly get away.

On the 11th the Resident arrived, and Capt. Taylor went out to meet him and bring him in. As he entered the town and ascended the hill, a salute of seventeen guns was fired from the ramparts, and a second from the guns near Capt. Taylor's house. All the officers were assembled at the Captain's house to receive him, and a guard-of-honour of the 1st Regiment presented arms as he alighted from his palankeen. A few minutes after the young Rajah came up with a great concourse of people, and was duly presented to the Resident by Capt. Taylor. He was remarkably well-dressed, and behaved very

properly, answering all the General's questions with the ease and precision of a well-bred gentleman. All the male members of his family accompanied him, and also the most respectable inhabitants of the city, who were introduced by Capt. Taylor, one by one; and after sitting for a while they took their leave, and the General was left to refresh himself after his journey.

The Resident was very complimentary to Capt. Taylor on his arrangements, and was especially struck with the success of his plan at the palace for cutting off the Rani and Kasima inside from their adherents outside. Capt. Taylor told him the Rani was ready, and had agreed to go; and the Resident thought with Capt. Taylor that the sooner she was off the better. Capt. Taylor therefore went down to the palace, having previously sent on her tents and some of her baggage and attendants. He was busy for four hours making all final arrangements and settlements, and at last she was ready. Up to this time she had been quiet; but of course at the last there was a scene. Her women set up a howl which was heard at Capt. Taylor's house and she cried a great deal. She refused to see the Rajah, which Capt. Taylor was glad of; and he (the Rajah) did not desire to see her. She asked Capt. Taylor for a note to the Collector of Bellary, which he gave her. She then rose, requested Capt. Taylor to take care of her children; and he led her to the door of the outer court, where her palankeen was waiting. As she entered it she said "I know this is all my own fault. Forgive me. You could not help it."

And kissing Capt. Taylor's hand, she closed the doors, the bearers took up their burden, and in ten minutes she was beyond the gates, the escort closing round her.

Capt. Taylor then went on to the little Rajah, who threw his arms round him, saying "He had only him now, and he hoped he would take care of him, there were so few he could trust." The Captain told him not to be afraid. Capt. Taylor had had a very painful task to perform; but now it was over, and he hoped he should have no more disturbance or anxiety. He then took his leave, and returned to his house and to the Resident, who had been very anxious, and shook him warmly by the hand, congratulating him that this much-dreaded event had been so quietly got over. Indeed, Capt. Taylor had again deep cause for thankfulness for the happy issue of what might have been a fearful scene of tumult and strife.

The Resident paid a return visit next day to the Rajah, and was taken to the Rani's late apartments, where several members of the family were awaiting them. After some conversation the men retired, and Capt. Taylor went to see old Kesámá, great aunt to the Rajah, and all the children; they all came nicely dressed; the Resident took two on his knees, and was much amused by their chat. He promised the old lady to be kind to the children and the state; and then she took the Rajah and begged the Resident to put him into Capt. Taylor's arms, which was done to her infinite satisfaction. This over, wreaths of flowers were hung about the Resi-

dent's and Capt. Taylor's necks, attar was given to them, and they departed. They went round the city on elephants, and Capt. Taylor showed the Resident all through it. They passed the Beydurs large "tree of assembly" where about 1,500 of them had congregated, all armed, and lining the road. Capt. Taylor stopped the elephants, and the Resident addressed them, assuring them that their Rajah would be cared for and their state also. It was now dusk and a host of torches were lighted, and blue-lights stuck on poles preceded them. The effect was wonderful, revealing wild rocks and wilder faces most picturesque and startling in the fitful glare.

Next day Capt. Taylor showed the Resident the lake at Bohnal, explaining to him his project for enlarging it, which he approved. He left next morning, having expressed himself most heartily pleased with all he had seen, and saying he would write to him from Hyderabad officially, and in due time the despatch arrived.

Lord Dalhousie had succeeded to the office of Governor-General, and took his seat in January, and the whole of the Shorapur correspondence was laid before him. Capt. Taylor was anxious for the result, and it arrived at length. It was most satisfactory. His Excellency in Council expressed his entire satisfaction with the manner in which the affairs of the Rani had been conducted, and "directed" that his "approbation of the ability, firmness and judgment Capt. Taylor had displayed should be conveyed to him."

For the next two years everything was very quiet at Shorapur. There were no intrigues, no suspicions and no combinations. The Rajah as he was growing up, advanced in intelligence and daily attended to all the current business of the state, working well and cheerfully with Capt. Taylor. Unfortunately there was another visitation of cholera in July 1849 and the Rajah's half-brother died of it to the great grief of the family. He was a very interesting and promising child and naturally his death was a great blow and felt by all.

Capt. Taylor next interested himself in several irrigation schemes, the chief of which was the Bohnal tank. This lake was his first essay at irrigation works and proved a success, he took careful levels of the whole of the ancient embankment, which was much higher than was necessary. He added 12 feet to the escape-weir and took advantage of some natural hillocks beyond the weir to extend the embankment in accordance with the old portion. The lake when filled was really a noble sheet of water, 2½ square miles (a little more than 1,600 acres) in area, with an average depth of 12 feet. He built a small schooner for the Rajah and they both sailed several times, matches against each other, to the Rajah's infinite delight.

Permission having been granted to the Rani she returned on the 20th May, 1850, having been away from Shorapur for more than two years. She had got very much involved and had nearly been sent away from Bangalore to Vellore in consequence of her intrigues. After staying at Lingsugur for some

days she went on to Shorapur and was granted an allowance of Rs. 1,000 per mensem. In August 1850, she applied for some Rs. 62,000 to liquidate her debts chiefly incurred at Mysore, but this was refused and eventually Rs. 500 a month was deducted from her allowance for payment of these debts, which made her frantic.

Early in 1851 the Rani again got very ill. She had had a stroke of paralysis that had affected all her left side and particularly her face.

In March Capt. Taylor had an estimate sanctioned for a new tank at Kuchaknoor, near Bohnal, the dam was 1,872 yards in length, the greatest depth of water-storage 50 feet, the average of the whole basin about 26 feet and the area of water $6\frac{1}{4}$ square miles. It was a very profitable scheme and was intended to irrigate upwards of 10,000 Bighas of rice.

As the majority of the Rajah was fast approaching, Capt. Taylor drew up at the Resident's request, a report upon the results of his management of Shorapur from the commencement; and this the Resident transmitted to the Governor-General, with a letter requesting instructions as to the date on which the Rajah's minority should expire, and proposing, on his own part, that Capt. Taylor should remain at Shorapur after that event, in the capacity of political agent on the part of the Government of India, on a salary of 1,500 Government rupees per month, to be paid by the state of Shorapur. Capt. Taylor did not think it likely that the Rajah would

desire the presence of any Political Agent, if he were allowed the option, much less that he would agree to maintaining one at the annual cost of 20,000 rupees of the local currency; but the Resident's letter had gone on to the Government, and Capt. Taylor could only wait the reply.

The period fixed for the majority of the Rajah was the completion of his eighteenth year; but in relation to the Political Agency, His Lordship stated that "though it would be in the highest degree advisable, yet if, on attaining his full age, which the Rajah would then have reached, and finding his state orderly, and his means adequate to his expenditure, he should decline to comply with the suggestion, His Lordship does not know on what grounds the Government of India could insist upon it." The question, therefore, was to be referred to the Court of Directors.

When the despatches arrived, Capt. Taylor sent for the Rajah to read them to him, and make over the executive authority in Shorapur itself to him, as he had proposed to do that of several departments, informing him also at what period his minority would cease.

He took these communications in a very proper spirit not greedily, but gratefully, and even sadly. "Till now," he said, he had not felt his position or its reality; but he would try and be worthy of the confidence of Government." He seemed most anxious about his mother, whose conduct was now horribly profligate; and soon after his return to

Shorapur he tried to capture her chief favourite; but the man escaped at night and the Rani, in a furious rage, shut herself up in a far wing of the palace.

In September 1852, Capt. Taylor went into Hyderabad for medical advice and had to remain there until the 26th December, it was during this time that General Fraser resigned, and Col. Low was appointed Resident instead.

Capt. Taylor returned to his districts, and began his last revenue settlement. There was but little to do; the period of five years had expired, and all that remained was a general revision and adjustment, with the remissions or other provision for outstanding balances. On the whole it had been unlucky as regarded seasons for there were three successive bad ones through excess of unseasonable rain, against two good. He could therefore make no demand for an increase of rent, and the leases for waste lands taken up had been necessarily irregular. A regular system of returns of cultivation and revenue in all villages in correspondence with the treasury worked well, and the most ordinary supervision on the part of the Rajah kept everything straight. Capt. Taylor had not been long in the camp when the Rajah followed him, and remained for a few days' shooting. He appeared for the first time restless, and somewhat petulant, wondering how soon the orders would arrive regarding him. Capt. Taylor could only assure him that he was just as anxious himself on the subject; but he could do nothing till the orders came.

The Rani had again been ill, and when her son visited her, had told him that unless he exerted himself he would never get the country out of the Captain's hands, and that he was no child, "Why did he not act as a man?" No wonder Capt. Taylor thought that he was petulant and perhaps suspicious too. He informed him of the probable Political Agency; and a draft of a letter was prepared from himself and others of the elder members of his family, declaring that no political agency was needed, and the Rajah was fully able to manage his own concerns. Some signed these papers; but others, especially the Beydurs, refused to do so, except a few, who sent him word they had done it under compulsion. The Rani, to her credit, declared to her son that he would ruin himself if these papers were forwarded. Capt. Taylor never heard of them till afterwards, so he believed the Rajah was most probably guided by her counsel.

On March 10th the Resident wrote to the Rajah that the Court of Directors and the Governor-General approved of his taking up the affairs of his state; but they desired that Capt. Taylor should remain as Political Agent to advise him in state matters, and thus preclude the recurrence of former disorder and irregularity: to this the Resident requested a distinct reply, which would be forwarded for the orders of the Governor-General. On receipt of this letter the Rajah wrote to Capt. Taylor asking the meaning of "Political Agent," which he explained, and he sent his reply to the Resident, which was at once forwarded; but the question of

Political Agency was evaded under his assurance to Government that "his reliance in all matters was restricted to the favour of the Supreme Government."

The Rajah had come of age the previous October, and the delay in his public recognition by Government was only making him restless and suspicious. If the Rajah had agreed to the appointment of a Political Agent, Capt. Taylor should of course have remained with him; but he had no wish to do so for many reasons, and he wrote privately to Col. Low on the subject. The rumours of a transfer of territory by the Nizam became again rife in April, and as he felt sure his services would not be passed over, he waited patiently for the issue. He could not have remained at Shorapur; but if he were given charge of the Raichur Doab, he could still look after it. The Rajah's vices were becoming notorious, and Capt. Taylor could not write of them; his temper, to his own people, was growing like his mother's.

The Rajah's answer to the Resident not being considered satisfactory by the Governor-General, the Resident again wrote, detailing the exact sum to be paid to the Agent 1,815 Shorapur rupees per month—equivalent to 1,500 Government rupees—and there would be additional sums for sepoys, etc. Capt. Taylor was at Shorapur, and the Rajah showed the letter to him and asked him what he was to say.

The Rajah wrote his answer to the Resident on the 1st May. It was clumsily worded and Col. Low the Resident did not like his style, but the Rajah had never intended it to be disrespectful or

arrogant. He declined keeping a Political Agent on the terms on which it was offered, owing to the great expense.

Meanwhile events at Hyderabad were in full progress towards a settlement. The Resident had received his final orders, which were to demand that territory in payment of the contingent might be ceded in perpetuity to British management, and the districts Capt. Taylor had named in his Minute of January 1851 were the basis of the transaction. The old contingent was to be remodelled; all the Local Officers pensioned, and the force no longer called the "Nizam's Army," but as the "Hyderabad Contingent" to be an auxiliary one to the Government of India. The Nizam objected to the "assignment in perpetuity," and the treaty was duly executed and signed without that condition, leaving him at liberty to redeem the provinces, if possible, at some future time.

Capt. Taylor still remained at Shorapur and the Rani, who was proceeding on a pilgrimage came and took leave of him, but unfortunately she did not proceed further than Lingsugur, when she was attacked with another fit of paralysis, and died there on the 27th May, 1853.

It was just about this time that Suraj-ul-Mulk, His Highness the Nizam's Minister died, and his nephew, the great Sir Salar Jung had been appointed in his stead by the Nizam.

Capt. Taylor was now summoned to Hyderabad to receive instructions respecting the district that was

to be given into his charge—which of the five that had been ceded was not made known to him. He arrived on the 11th June, and having reported himself, received a polite note from the Resident, asking him to come to dinner, as he had much to say. The Resident received Capt. Taylor most kindly, he was frank, clear headed, and decided in all his expressions. Next day the districts were assigned. At first Capt. Taylor was given Berar, the largest; but an express arrived from the Bombay Government particularly requesting that Capt. Taylor might be given that portion of the ceded territory which lay contiguous to the Bombay Presidency, he was accordingly nominated to it instead, as it was considered that his past experience rendered him more qualified to deal with the difficulties in that province.

The following is an extract from an official letter addressed to Capt. Taylor by the Resident:—

"As I understand that you have felt surprised, and perhaps somewhat disappointed, at finding that districts of comparatively small extent are to be made over to your management, while larger districts are allotted to other Deputy Commissioners of less experience in civil duties than yourself, I think it is due to you to assure you that the circumstance in question has not occurred from any want of confidence on my part in your qualifications or zeal for the public interests—indeed quite the reverse; for my original reason in determining to send you to the western districts was my belief that many of the duties in that quarter will be of a

peculiarly difficult and delicate nature, arising from the numerous Sarf-i-Khas districts in that quarter, the revenue management of which remains according to agreement with the individuals who enjoy them, with the Nizam's Government, while the Police and Judicial duties of those villages are to be conducted entirely under your orders.

"I may also mention that long-pending and intricate disputes respecting boundaries and frontier taxes, etc., must be inquired into and settled in communication with the Collectors of Ahmednagar and Sholapur of the Honourable Companies' territories; and I knew that I could rely on your tact and judgment, and general experience in civil duties, for the purpose of bringing these disputes to a satisfactory conclusion. Moreover, I may as well mention the fact that it is within the last three days, and after the allotment of districts to the several Deputy Commissioners had been arranged, that the western districts have been curtailed to their present extent at the particular request of the Nizam, who originally promised eight lakhs in that direction, making up the difference by adding lands to the southern portion of Berar. That fact, however, does not in any material degree alter the difficult duties above alluded to connected with the western district, which I consider you so well qualified to overcome."

The treaty, ratified by the Governor-General, had not as yet arrived from Calcutta; and as there was a great deal of detail to be arranged about the establishments and general management of the new

districts, the Resident requested Capt. Taylor to draw up a Minute on the subject, which he did as rapidly as he could; and by the time the treaty had arrived, and the Nizam fixed the 18th July for a public *Darbar* to receive, and sign it, Capt. Taylor's minute was ready. On the appointed day, the Resident, accompanied by a numerous staff, of which Capt. Taylor was one, went to the *Darbar*. His Highness was in excellent humour, chatted freely and gaily with Col. Low, and seemed highly pleased that the differences between the two Governments had been so speedily and so amicably arranged. Next day Capt. Taylor, and the other new civil officers, who were at Hyderabad, received their credentials, and there being no need for further delay, Capt. Taylor returned to Shorapur to make his final arrangements, and to give over his charge to the Rajah, according to the instructions he had received. Lord Dalhousie had not been particularly pleased with the tone of the Rajah's reply to his despatch, which he characterized as "presumptions"; yet, as there was no pretext for compelling him to retain the services of a political agent, he directed that the state should be made over to him, at the same time warning him—

"That if he allowed his country to fall into disorder the Supreme Government would interfere and establish order," or perhaps set him aside altogether.

Capt. Taylor had appointed the 30th June for the final ceremony, and had written to tell the Rajah to be ready. On his way to Shorapur Capt.

Taylor fell in with Capt. Balmain, who had been appointed to western Raichur, and took him on with him. His future assistant, Lieut. Cadell, awaited him also at Shorapur.

Capt. Taylor had prepared proclamations and other documents directing all persons to obey the Rajah, and together with Lieut. Cadell, went to the palace in the evening. There were many people present, and the letter from the Governor-General was first read; then Capt. Taylor's proclamation; and he made a short speech, saying he hoped that all present would be faithful to the Rajah, and serve him as they had served Capt. Taylor—that he trusted that they would do so, and take care of the state, and not relapse into evil ways.

Then as he hung a garland of flowers about the Rajah's neck, and gave the state seals into his hands, a royal salute was fired, and the ceremony ended.

The Rajah seemed to take it all very coolly, and, as a matter of course, said nothing; but he whispered to Capt. Taylor that he could not say all he would in such a crowd, but would send for him, or come up to him in a day or two.

There was no manifestation of satisfaction among the assembly, or among the crowds outside the palace; on the contrary, many were weeping.

The Rajah's first act was to seize his illegitimate half-sister, or rather take her away from her mother, and marry her by a left-handed ceremony, obliging the members of his family to be present, to their great disgust. For two days he was busy with the

ceremony, offerings at temples and the like, and on the 3rd July, he wrote to Capt. Taylor begging he would come to him in the evening.

He asked Capt. Taylor what he should write to the Governor-General, who gave him verbally the outline of a plain, grateful letter. He then asked to be allowed to purchase Capt. Taylor's house, which was a great satisfaction to him, and he offered 20,000 rupees, an offer Capt. Taylor gladly accepted, provided Government made no objection. He afterwards sent everyone away, and spoke about his affairs more sensibly than Capt. Taylor had ever heard him do before; and as he gave him this opening Capt. Taylor improved upon it and showed him how, during the short time he had managed his affairs, he had already contrived to spend every rupee of ready money—how his servants and soldiers were even now in arrears of pay, as was the case in his father's time, and he himself obliged to borrow here and there in advance of the collections. He told him he did not see what it would all come to if he did not take pains to make things better, and much to the same purpose, when he began to sob, and cling about Capt. Taylor, saying he had now no friends, and how he was to get on he did not know, but he would do his best. He said he saw there was no use in soldiery, which his people told him were necessary (this was in relation to the proposed enlistment of Arabs and Rohillas, which Capt. Taylor had heard was intended), and that he would discharge many of them, and reduce his extra expenses. He then told

Capt. Taylor there was one thing which he wished him to know, and which had long been on his mind, namely, that if he died without legitimate issue he wished the British Government to annex his state, and provide for his family and dependants. Capt. Taylor begged he would write this in a letter to the Resident, which he undertook to forward; but Capt. Taylor represented that he was very young, and that he hoped to hear of his having a family and an heir.

In such conversation their time passed, and Capt. Taylor mentioned everything he could think of in regard to the future management of the affairs. The Rajah said he did not know how to thank him, or show his gratitude, but that if he were permitted to settle on him an allowance for life, and a village or two for his maintenance, as a proof of his regard, he would be thankful.

The following day Capt. Taylor went to the palace, bade the Rajah good-bye, and so ended his connection with Shorapur for a time only; for it was not long after renewed, but, under far different circumstances.

In one of his despatches General Fraser characterized the state of Shorapur as "a wild and barbarous district, replete with disorder and irregularity of every conceivable kind." And no doubt it was so when Capt. Taylor took over charge. The Beydurs were the same, and their power was the same, as in the time of Aurangzebe, or indeed from the fifteenth century, and their

feudal condition of service to their Chief was the same. Sometimes, owing to their numbers and position, they had been able to dominate over all classes of the people; sometimes their power had exceeded that of their own Chiefs, and had forced these to act as they pleased. Sometimes the Rajahs had in their turn brought them to submission; but they had never bent to any Musalman, or other foreign yoke, and none of the civilization that such a process insured had ever reached them. As long as times were disturbed, they plundered at their will throughout the Deccan and Mysore, and it was only when stronger and more peaceful Governments had the rule that they were restrained. But if the old raids and forays could not be indulged in, there were at any rate cattle-lifting and *dacoity*, and other crimes to fall back upon; and they looked upon these as most honourable achievements until the late interference with Shorapur by the British Government.

This violence Capt. Taylor had at least suppressed, and for years before he left there had not been one single complaint of any such doings beyond the frontier.

One of their customs, however, was not easy to eradicate. A man who had a quarrel with his village for any cause could always obtain the aid of Beydurs willing to take his part as a point of honour, and these proceeded to issue threatening notices, such as—

"To the authorities of—

In the name of Mahadeo!

"The fire is on the hills! We are out on murder and violence because you have injured—, and you had better settle with him."

If this notice were obeyed, all was well; if not, the people of the village were kept in perpetual alarm, their crops injured, and persons wounded, indeed often killed. This state of things was bad enough in the country itself, but when it extended to parties across the frontier it was far worse.

On one occasion a man of a small village near the river Bhima quarrelled with his family, and went to the Beydurs of Adoor, which was 15 miles distant, in the Nizam's country, where about a thousand of them were to be found. He returned with a party, who harried the Shorapur village, burnt corn-stacks, and wounded the head-man desperately, besides seven others, also sending Capt. Taylor an impudent message that the Shorapur Beydurs were cowards and old women. Capt. Taylor's Beydurs were furious, and asked him to lead them on to avenge this insult; and indeed, they thought meanly of him—because he did not. As the Nizam's local authorities would or could give no redress, Capt. Taylor appealed to the Resident, who desired him not to stir, and sent down a detachment of infantry to march on the rebel village. It resisted, was stormed, and afterwards burnt; and some of Capt. Taylor's Beydurs were present, which was a satisfaction to them, though they would rather have gone under him. Not long after, the offenders sent a deputation to the Captain praying for forgiveness, and they never transgressed again. They invited him to come and

visit them, which he did, finding them on a fine level plateau—a much cooler climate than the plain.

As a body the Shorapur Beydurs had been free from crime. They were not dishonest, and there was no petty thieving or roguery among them; they used to say they were too proud for that sort of thing. Though scarcely belonging to any caste, they were not given to intoxication, and rarely drank spirits; few even touched *sendhee*, which is the sap of the palm, fermented in a peculiar manner, and very exciting. In the years that Capt. Taylor had been at Shorapur there were only two murders among them. They never dreamt of resisting authority in such cases, but gave up the offenders to justice at once. In civil cases Capt. Taylor never interfered with their usages, and they never complained of injustice. Their *bhats* or bards, and their elders, had a traditional knowledge of their laws and customs, and always attended the *punchayets*; but he did not think there was much difference between their law and that of the Hindus.

The elders of the clans sat every day on their platform, under the great *nim* tree in the town, and attended to all complaints. They were grateful to the Captain for respecting their former privileges and elected him *goorekar*, or head executive over all the clans. They certainly never abused their claims, and by working well as rural police saved him both labour and anxiety. He was very thankful that during his stay no blood had been shed, nor a single shot fired in anger among them.

All the members of the clans had had lands allotted for their original support, which had descended hereditarily. The minimum amount was one *cooroo*, or thirty *beegahs*, but some held as much as three hundred *beegahs* nominal. Ordinarily they farmed these lands themselves, and divided the produce, but never the land, among the family. When general security began to prevail many took leases for waste lands, and were assisted by the Captain with capital; but it often surprised him to see how much was cleared and planted by them without help. Capt. Taylor opened out to them also a new occupation, that of carriers of cotton, and other Shorapur products, *to* the coast, and of salt, spices, and English piece-goods *from* the coast, and this business was proving very profitable. He introduced the best seed of cotton and other produce that he could get, and established a small manufacture of indigo, and tried by every means in his power to promote peaceful and civilized undertakings. Surely, he left these people better than he found them; they certainly were more prosperous. They were highly honorable, and once they had really solemnly sworn faith to him they never swerved. Not even their Rajah could tempt them when he tried; and they told him very sternly that they had pledged their faith to Capt. Taylor, and till he made them over to him they would not break it—nor did they.

As a class these men were fine athletic fellows, constantly exercised in gymnastics and in the use of arms. They lived well, eating no meat except

game; and they were comfortably housed, their habitations having solid mud, or mud and stone walls, and clay terraced roofs. There was no savagery among them, such as prevails among the Bheels and Gonds and other tribes.

Their ordinary dress was a pair of loose trousers of cotton cloth descending to the calf of the leg, a turban, and waist-band, with a chintz tunic for festal occasions. Their hunting or war costume was a brown leather cap gathered in round the head; brown leather drawers over the cotton ones; and a leather jerkin or jacket without sleeves: they only carried swords. Their women were well made, strong and hardy, and very cleanly in their persons and in their homes, and were excellent housewives, making their husband's clothes, spinning yarn for the weavers, and working in the fields, watering crops, and such like. It was rare to hear of a Beydur having more than one wife and they were kind to their women as a rule.

The moral character of these people was very high, and such infidelities as did rarely occur were tried among themselves at their own *punchayets*. They were very illiterate, and considered it "low" to be able to read or write, or cast accounts. That was the work of Brahmins! They joined in some of the Brahminical observances of the state, and the *Dasara*, and the *Oogadee*, or *Bussant*, were always attended by them. The Dasara, as already mentioned, as a state pageant; the Bussant or Springtide, was very different. In the morning all the clans in Shorapur assembled on the hills around,

dressed in clothes dyed yellow, and, accompanied by their horn-blowers, drummers, flag-bearers, and pipers, marched to the open space before the great temple on the terrace where the Rajah and Capt. Taylor used to sit. Games were then begun, wrestling, leaping, etc.; but that most appreciated was climbing the poles. Six of these, from twenty to thirty feet high, were put up, each with a small pavilion at the top, in which sat a man provided with jars of some slippery mixture. Large slices of pumpkin hung from the bottom of this cage, and the feat was to tear away one or more of these slices, and it was no easy task. Four, six, or eight stout fellows placed themselves round the base of the pole, others climbed on their shoulders, others again upon them, and so on, until one essayed to swarm from the last to the top, amidst clapping of hands and shouting. Meanwhile the man in the cage diligently emptied his jars of slippery stuff and water over them all, and often the whole structure would collapse, and the men fall in a heap. When any fellow, stronger and more fortunate than the rest, did succeed in snatching away the prize, the excitement was unbounded, and he was brought in triumph to the Rajah to receive his reward. These people also had a very popular game which closely resembled prison-bars; and Capt. Taylor taught them leap-frog, taking a back himself at first; and there were hundreds flying merrily over each other. He also introduced racing in sacks, which caused great amusement. Besides these sports, they had marbles, peg-tops, hop-scotch, and trap, as well as

kite-flying, each in its season, as with the English and it was curious to find these games amongst a people, who had never known the English; they were played, too, exactly in the same manner as with the English, and are universal throughout India. Beydurs are keen sportsmen; with their sharp spears they attack panthers, wild-hog, and often even tigers, fearlessly. They are skilled at hawking, both with large falcons and sparrow-hawks, training the latter to kill quail, larks, and snipe; and the former, partridges, wild duck, floriken, and hares. The last mentioned, however, were generally drawn into nets, and then knocked on the head with sticks. A sporting Beydur, "specially got up," was a very grand fellow indeed. He wore a large handkerchief tied round his head, of some showy pattern in brilliant colours. In the centre of his forehead was a large patch of crimson, which was brought down to the end of his nose and across his eyes he had drawn his hand covered with dry ashes. Dabs of crimson ornamented his back, round which a delicate muslin scarf of some bright colour was brought and tied in a bow, the ends being finished with some gold tinsel ribbon, which hung down in front. Round his loins was wound a strong piece of cloth, with a knife stuck in at the waist. His trousers, tight round the body, looser to the knee, and after that very wide to the ankle, are generally white, or of pale salmon colour. His sandals are nicely oiled; and altogether, with his falcon or sparrow-hawk on his wrist, his two dogs at his heels, and a stout quarter-staff in his hand, he was

an imposing, handsome-looking fellow, and was quite aware of the fact! Some wear gold ear-rings, silver rings above the elbow round the arm, and silver waist-chain. Sometimes a father took his little son out with him; and these juvenile "swells," dressed exactly to resemble their fathers, sparrow-hawk and all, were very amusing.

It is not necessary to describe the ordinary classes. They resembled most others of the Deccan, mixed Musalman and Hindu, but were ruder in manners than the corresponding classes in the British and Musalman territories of the Nizam. They were industrious farmers, and the way in which they reared and cultivated American cotton seed, and applied their capital to increase the produce of their country, was admirable. They were litigious and quarrelsome. In heavy criminal cases Capt. Taylor employed courts or *punchayets*, of the chief persons at Shorapur, Lingayets, Hindus, and Musalmans, without exclusiveness as to their class, and including members of the Rajah's family; a President was then selected, and specific charges or indictments made against the prisoners. The evidence for prosecution and defence was recorded, and the court gave written judgment, which contained summing up and sentence. He found this plan very simple and efficacious, and the proceedings were always carried on with the greatest regularity. Where sentence of death was recorded, as in murders, the judgment was translated by Capt. Taylor, with the evidence and defence, and forwarded through the Resident, to the Governor-General for confirmation; and there

was no instance of disapproval to record. Cases involving fine and imprisonment, with hard labour or without it, Capt. Taylor used to try himself. No law had ever existed in Shorapur, nor even the semblance of a court of justice, civil or criminal. Ordinary civil suits were tried by civil *punchayets* not limited to five members, and there were but few appeals to Capt. Taylor from their decisions.

The population of the principality by census was about 500,000 or 130 to the square mile; of the town itself and its suburbs 30,000.

CHAPTER VI.

SHORAPUR UNDER THE RAJAH, CAPTURE BY THE BRITISH GOVERNMENT, AND FINAL CESSION TO HIS HIGHNESS THE NIZAM.

THE young Rajah, Venkatappa Naick, had soon dissipated all his resources, had given himself up to fits of intoxication, and became embarrassed and reckless; all the good that had been done by the British Government under Capt. Meadows Taylor was undone. Even in that brief period he had spent every anna that was left in the treasury by Capt. Taylor, he had not paid the stipendiaries, and had only the usual year's revenue to look to, and altogether his affairs were utterly hopeless.

He was in this state of mind when the events of 1857-58 occurred. With the record of the disasters attending the British, came whispers of the advantages which would accrue to him from a successful rebellion. The Rajah had not the strength of mind to resist the temptation. His unwarrantable disaffection began with that of the Southern Mahratta country, where some of its chiefs had, as was proved afterwards, laid their plans for a general insurrection in connection, no doubt, with Nana Sahib, and the general mutiny in the Bengal Army.

The Rajah of Shorapur had been early inveigled into these intrigues, and was an active promoter of them. He was invited specially, as an ancient feudatory of the Peishwas, to join again the Mahratta standard; and owing to his reputed wealth and the

numbers of his clan, was not a chief to be overlooked by those disaffected. If he could have been induced to take the field with ten thousand men, the Beydurs of the Raichur Doab, of Bellary, Dharwar, and Belgaum, as well as those of Mysore, would rise and follow him as their leader and could plunder as they liked. The Rajah's vanity and cupidity were excited, and he fell an easy prey to these representations. The chief conspirator was a Brahmin named Bhem Rao who had seized the fort of Kopal, now a Jaghir of His Excellency Nawab Sir Salar Jung Bahadur.

Even after the Beydurs of the Southern Mahratta country had received some very severe checks, the attitude of the Shorapur Rajah was considered threatening and suspicious. He had collected Arabs and Rohilla mercenaries in addition to calling his own clan together, while he was more than suspected of holding communication with foreign mercenaries at Hyderabad. Those were anxious times, and it was impossible to allow any known conspiracy to exist, without watching it very narrowly. A strong force was sent under Col. Malcolm and placed about equidistant between the Beydurs of Shorapur and those of the Southern Mahratta country; Col. Hughes, with a Madras Force, watched the eastern frontier of Shorapur, and the Contingent troops at Lingsugur lay between, ready to act in concert with either force, according to necessity.

The Resident, however, feeling a peculiar interest in the Rajah, who had for so long been a ward of the British Government, was very anxious to save him and to rescue him from his evil counsellors, he

accordingly deputed his assistant Capt. Rose Campbell early in January 1858, to proceed to Shorapur to remonstrate with the Rajah, and endeavour to bring him to a sense of his danger, and his promised allegiance to the British Government. This considerate kindness was unfortunately thrown away. The Rajah was in the hands of the worst fanatics of the country, on all sides—even from Mysore and Arcot—and would listen to neither warning nor advice; and at length, when Capt. Campbell received an intimation from the Rajah's own servants and relatives that his life was in serious danger, the force from Lingsugur was ordered to support him, and arrived at Shorapur on the 7th February, 1858, encamping near the town. A narrow valley, surrounded on all sides by lofty hills and rocks, was pointed out as the camping ground; but Capt. Arthur Wyndham, who commanded the force, was too wary to be misled and moved on to an open plain, where he was comparatively safe from any danger of surprise. At night he was attacked by the Rajah's whole force of Beydurs and foreign mercenaries; but he held his position bravely, and early in the morning Col. Hughes, who was at Deodroog, twelve miles distant, and to whom a special messenger had been despatched, arrived with all his troops. It was very plain that had Capt. Wyndham remained on the ground first pointed out to him, he would have suffered very severe loss, if not a total defeat. As it was, his force suffered but little, and he had inflicted serious damage on the Shorapur rebels.

Col. Hughes arrived early on the morning of 8th February, and, he and Capt. Wyndham, with their united troops, drove the Beydurs and others from the hills into the town with severe loss. Unfortunately Capt. Newberry, of the Madras Cavalry, was killed in a charge against a body of Rohillas, and his Subaltern, Lieut. Stewart, badly wounded. Capt. Newberry's tomb is still in existence at Shorapur in a fair state of preservation and bears the following inscription:—

Sacred to
The Memory of
Capt. George Newberry,
Madras Cavalry,
Aged 37 years,
Killed in action before Shorapur,
February VIII, 1858.

There is also a small obelisk erected in the Shorapur cemetery on which there is the following inscription:—

In Memory of
Capt. George
Newberry, Madras
Cavalry, aged 37
years, killed in
action before
Shorapur. His
remains are buried
South-east of
Rukamapett, 8th
February, 1858, A.D.

As the city of Shorapur was very strong, the approaches difficult of access, and the walls and bastions crowded with defenders, they did not attack it at once, but waited for Col. Malcolm's force, which had moved close to the western frontier of Shorapur, and had been requested to come on with all possible speed. When this reached the ears of the Rajah, and he heard also that Col. Malcolm's force had with it a large portion of English troops, who, together with two companies of the 74th Highlanders under Col. Hughes, made a sufficiently imposing array—he saw that there was no chance of escape except by flight, accordingly in the evening accompanied by a few horsemen he left Shorapur and proceeded direct to Hyderabad, where he arrived with only two followers left. Having made a fruitless attempt to gain the protection of the Arabs at Hyderabad, he was found wandering about the bazaars, apprehended, and taken to the Minister, Sir Salar Jung, who at once sent him on to the Resident.

As soon as the Rajah's flight became known, all the Beydurs and mercenaries left Shorapur during the night, and dispersed, whereupon the English forces marched into the city unopposed and found it almost deserted.

The Rajah was made a prisoner in the main guard of the "Royals" at Secunderabad. He had deliberately rebelled against the British Government and was to be tried for his life by a Military Commission which was about to be assembled. Capt. Taylor, who happened to be in Hyderabad at the time, went to the main guard three times to see him, and to him

the Rajah disclosed all particulars of his rebellion, and the causes that led to it. Capt. Taylor told the Resident all that had taken place and all that the Rajah had confessed, when the Resident promised to save his life if he could do so. The Military Commission had found the Rajah guilty, and sentenced him to death, but the Resident had commuted his sentence to transportation for life, which was the most his power admitted of. This sentence had, however, been still further commuted by the Governor-General to four year's imprisonment in a fortress near Madras, supposed to be Chingleput. In addition, the Rajah was to be allowed to have such of his wives as he pleased with him, and his own servants. If he showed evidence of reform and steadiness, his principality was to be restored to him.

All the necessary arrangements were made and the Rajah was to meet his wives and servants on a certain day at Kurnool at the prospect of which he seemed quite pleased. He proceeded on his journey travelling in a palanquin, with the Officer Commanding his escort near him, and, when they arrived at their first encampment, the officer took off his belt, in which was a loaded revolver, hung it over a chair and went outside the tent. While washing his face a moment afterwards, he heard a shot, and, running back to see what it was, found the Rajah lying on the ground quite dead. The ball had entered his stomach and passed through the spine. Whether it was an accident or intentional is not known, but the result was the same, the Rajah was dead and his kingdom was lost.

On the occupation of Shorapur by Wyndham's force, Capt. Taylor, who was at Hyderabad, was appointed by the Resident as Commissioner of Shorapur on Rs. 1,800 a month. He left Hyderabad on the 30th March, reaching Shorapur on the 3rd April 1858, where he received a great ovation from all the Patels, Patwaries, the principal farmers, traders, and Beydurs, etc. He soon called on the Rajah's family, and explained to all the circumstances under which he had returned to Shorapur. A few days after his arrival at Shorapur he had received the intelligence of the sentence passed on the Rajah and communicated the same to the people and on the very day that the Rajah's wives were to have started to meet him at Kurnool, he received an express from the Resident communicating the Rajah's tragic end.

Capt. Taylor found that from the time he had left Shorapur (1853) no regular accounts had been kept, he accordingly drew up a schedule of the whole period of the Rajah's administration (over 5 years), and, the result was that three-and-a-half lakhs of new debt had been contracted, while every cent of the former surplus had altogether disappeared; there was consequently much he had to do again in treasury district accounts, repairing the roads constructed by him, and renovating his irrigation projects, all of which he managed to accomplish by the end of the year 1859, and finally gave over charge of the Raichur Doab to Mr. Ricketts, his Assistant, in 1860, and proceeded to Europe on two years' sick leave.

In 1860 the treaty of 1853, concluded by Lord Dalhousie, was revised and modified, and the confiscated state of Shorapur was ceded to His Highness Nawab Afzul-ud-Dowla Bahadur the Nizam of Hyderabad, as an acknowledgment of his services. The following is a copy of the letter from the Government of India on the subject:—

FOREIGN DEPARTMENT:—No. 2518 of 1860.

From C. BEADON, ESQ., *Secretary to the Government of India, to* Lieut.-Colonel C. DAVIDSON, *Resident at Hyderabad.*

FORT WILLIAM, *7th July*, 1860.

SIR,—I am directed by the Governor-General in Council to acknowledge the receipt of your letter No. 20, dated the 27th March, 1858, recommending that rewards should be bestowed on His Highness the Nizam, and certain of the members of his Court, in recognition of the services rendered by His Highness personally, and by the Government at Hyderabad, during the disturbances of 1857 and 1858.

2. On the 26th February, 1859, the Governor-General had the satisfaction of addressing His Highness a letter, of which you were the bearer, thanking him for the zeal and constancy with which he had adhered to the long-established friendship between the two Governments, and pointing to a future time at which it might be in His Excellency's power to offer His Highness a public mark of the acknowledgments of the British Government.

3. It is not necessary to refer to the circumstances which have compelled the Governor-General to defer the fulfilment of this intention to the present

time. It will suffice to say that the subject has never been lost sight of, that the claim established by the Nizam to the good will and favour of the British Government has been steadily borne in mind, and that the Governor-General in Council cheerfully embraces the present opportunity of testifying to His Highness the high estimation in which his past conduct is held, and the value set upon his friendship, of which that conduct has afforded many striking proofs.

4. It is the desire of the Governor-General in Council that you will request the Nizam's acceptance of presents of English manufacture, valued at one lakh of rupees. These will be procured in Calcutta, and forwarded by an early conveyance to Hyderabad. On their arrival you will seek an interview with His Highness at a public Durbar, and present them to him as a token of friendship on the part of the Governor-General in Council, and as an earnest of the desire of the British Government for a lasting concord between the two States, whose interests are, in all respects, the same. You will, at the same time, present His Highness with a Khureeta from the Viceroy and Governor-General, which will hereafter be sent to you, and you will inform His Highness that his valuable services and those of his faithful and able Minister are already highly appreciated by the Queen's Government, and will now again be specially brought to Her Majesty's gracious notice.

5. His Excellency in Council is further pleased to cede to His Highness in perpetuity the State of

Shorapur, which by the rebellion of the late Rajah lapsed to the British Government, whose title thereto has been shown in my letter No. 1680, dated the 7th May last, to be absolute and indefeasible. You will make over the Shorapur territory to the Agents of the Nizam's Government, who may be appointed to receive charge of it. The surplus revenue which accrued during the period of British occupancy, after paying all expenses, Civil and Military, may be applied to the discharge in part of the late Rajah's debts, for the rest of which the Nizam as the new possessor of the territory, will be responsible; but the time and manner of defraying them must be left entirely to His Highness, and the creditors must be made to understand distinctly that the British Government does not in any way guarantee the payment of their demands, and will not interfere in their behalf.

CHAPTER VII.

CONCLUSION.

It will be seen from the preceding chapters how Shorapur, which, at one time, was an independent Raj of the Beydurs, was afterwards captured by the British Government, and later on, by the Treaty of 1860, ceded to His Highness The Nizam, under whose benign rule it continues in as flourishing a state as any of the other districts in His Highness' Territories.

Shorapur began as an independent State in 1515 A.D., with Kallappa Naik as its Rajah, and ended in 1858 A.D., in the reign of Venkatappa Naik, on account of whose rebellion, during the memorable Indian Mutiny, the British Government captured the place; thus it was an independent Raj for very nearly 3½ centuries; two years later, in 1860, Shorapur was ceded to His Highness The Nizam for the "zeal and constancy with which he had adhered to the long established friendship between the two Governments."

The last Rajah Venkatappa Naik had nine wives, of whom Rani Bangarama III, and Rani Rangama VI are still alive. After the state was ceded to His Highness The Nizam, allowances were granted to the nine Ranis. Besides the Ranis there were other relatives, (cousins) of the last Rajah Venkatappa Naik; their names were (1) Kishtappa Naik,